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SEMINARY SUNDAY  
February 8



**HERALD OF HOLINESS**

CHURCH OF THE NAZARENE / FEBRUARY 1 '76

—General Superintendent V. H. Lewis



# Man's Moral Dimensions

*Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess (Deuteronomy 5:33).*

**M**AN'S MORAL DIMENSIONS are inescapable. The Bible confirms this often. History has verified it across the centuries.

In the sixth chapter of Deuteronomy God tells His people to learn and obey "the commandments, the statutes, and the judgments" which the Lord had ordered them to learn and do. Furthermore, God tells them that their physical welfare as a people is affected thereby.

The chapter closes with this verse: "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." It was indeed true. The reading of Israel's history confirms this beyond doubt.

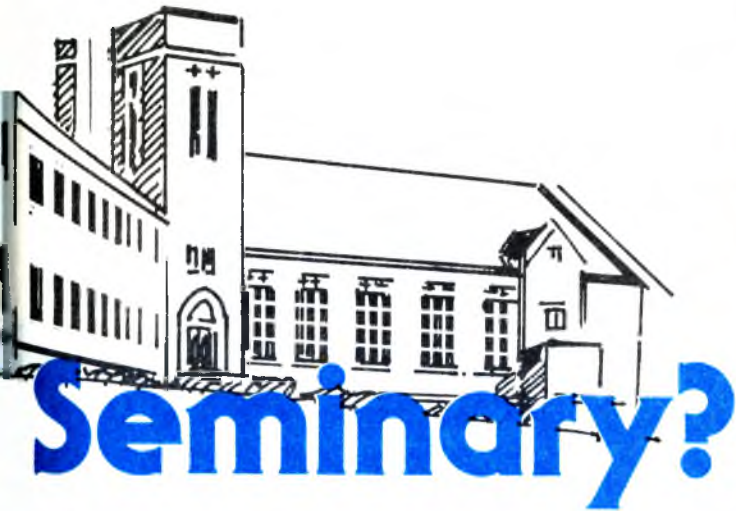
This fact of man's living and destiny is certainly applicable today. Nations, races, communities are under this same divine

truth and command. Let those of us who read behave and practice the Bible. It is indeed amazing that the world, at least the so-called Christian world, does not see this.

The centuries, the record man has written of his past, call to our unheeding ears to listen. The pages of the ages ask to be read with understanding. Man must respond to God in obedience to His commandments to live and prosper. To make this plain is the great assignment of the Church today. By preaching the Word, by teaching the truth, by people and example we must speak.

The law of the Lord is good. The path of the just is pleasant; the reaping of the righteous is beautiful and positive. To keep God's commandments is our pleasant assignment. To tell the lost souls of sin and redemption is our duty. To live within His grace is our privilege. □





By KATHLEEN A. JOYCE

*Kansas City, Mo.*

**T**HAT WAS THE FARTHEST THING from our minds last January. My husband, Dan, and I were completing our third year pastoring a Nazarene home mission church in Maine. A few days after New Year's Day, Dan remarked to a friend in a half-serious way about attending seminary. Then things began to happen—a strange series of events were beautifully worked together for our good by a loving Heavenly Father.

During the next few weeks, I was very ill with the flu. Surgery followed. Dan stayed with a pastor friend of ours until I was able to come home. During his visit, he shared with this godly man his desire to go to Nazarene Theological Seminary, and also our financial inability. But our pastor friend encouraged him—shared his excitement—and together they brought the request to God in prayer.

It was not until after we returned home that I first learned about my husband's desire for further education at our seminary. At first, I refused to talk about it. I treated it as a whim that would soon pass. After all, my illness had been hard on him, and so had the long winter! Besides, it was impossible financially.

Later, in February, Dan announced that he'd written for a catalog and application. Truthfully, I thought the idea was preposterous. All we had in the bank was the \$5.00 application fee. That wasn't going to get us to Kansas City, much less enrolled with books! And we hadn't even finished paying off the loan for Dan's education at Eastern Nazarene College.

But God was working!

The last Sunday in February I was home alone and decided to count the Alabaster offering which we had received that morning at church. I was hard at work when all of a sudden it seemed a voice said, "Sell some furniture and go to the seminary."

I looked up, but I was still all alone in our living room. It wasn't until I tried to count a roll of pennies three times that I realized God's Spirit was working in me.

I had to grab a sheet of paper and a pen, my mind was being so saturated with thoughts of what things to sell, what to keep, what to store, and where to store it all. As soon as that paper was full, my mind emptied, and I looked at what I had written. I was amazed!

The Lord gave me a plan, and He blessed me with excitement to go with it. A peace settled over me, and I was able to finish counting all the money. I couldn't

wait for Dan to come home so I could share with him what had happened.

A letter was mailed the last of February to our district superintendent telling him of God's leading Dan to seminary, but that our financial position was still a drawback.

The next morning Dan received a letter from President Greathouse, encouraging him to come and offering him a \$500 scholarship.

To us, that was God's go-ahead signal with double green lights!

We rejoiced in the Lord and began to make serious plans for Kansas City, all the time wondering where the \$500 came from.

We later found out that our pastor friend had felt God telling him to write to President Greathouse about Dan—the same day Dan had written requesting a catalog.

Our friend visited us unexpectedly on Dan's birthday in mid-April. Then he told us about giving the scholarship as an investment in God's kingdom. We felt so unworthy. It was good to know where the money came from, but realizing the responsibility we now had was awesome. We represented an investment of faith—the faith of a devoted Christian in his Lord and in us!

The Lord had brought us this far, so we fully trusted Him for the money to cover our moving expenses and a job for me. Again God undertook! We knew before we left Maine that a job awaited me at our International Headquarters.

We marvelled at how the money came in from five different people to meet all our needs in moving. Incidentally, the money lasted until just before I received my first paycheck in Kansas City.

In sharing all of this in correspondence with our pastor friend, his response touched our hearts: "What was so very special about what I did? Doesn't the Holy Spirit in any truly sanctified heart and life (by His love and promptings in the soul) lead to fully dedicated lives?"

Of course. But I wondered, If I had \$500 that I was saving for a much-needed new car (as our friend was), would I give it to a young person for seminary? I pray that if I'm ever in a similar situation, I too will be sensitive to the leadings of the Holy Spirit and will be able to assist someone in his preparation for Christian service. □



# HERALD OF HOLINESS

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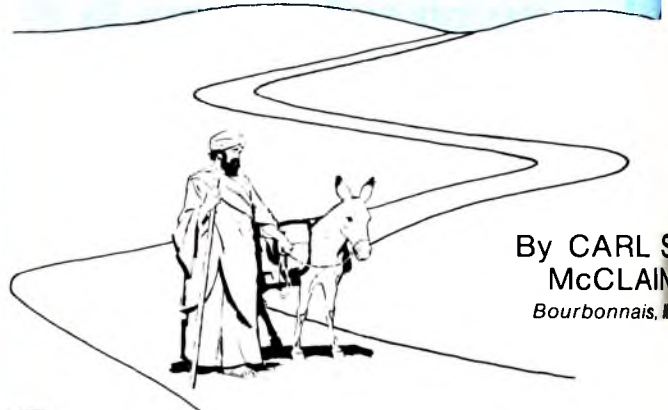
#### Bible quotations in this issue:

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Cover: Nazarene Theological Seminary, by Dave Anderson

# WHEN ELISHA WENT AWAY TO SEMINARY



By **CARL S. McCLAIN**  
*Bourbonnais, Ill.*

**L**ITTLE IS RELATED in the Scriptures of the specific training of the ministers (prophets) of the Old Testament. Often they appear to have been proclaimers or "voices" relaying messages imparted directly to them by God, as in the cases of Isaiah, Jonah, and Elijah.

But we have also evidence of a training process for the ministry. The method of schooling sometimes followed was the tutorial—a master-pupil relationship. An older prophet or priest would take under tutelage a younger man as pupil, as in the instance of Eli and Samuel.

In the account of the calling and training of Elisha in First and Second Kings, we learn, however, that educational institutions, or "schools of the prophets," played a more significant role in the training of the prophets than is generally recognized. Elisha's training involved both the tutorial, or master-pupil method, and the institutional one, not unlike the traditional method of ministerial training today (2 Kings 2:1-15).

Apparently Elijah, in addition to being one of the great prophets of the Old Testament, was also the president or at least a high-ranking professor (master) at the school at Bethel (2 Kings 2:2) and later at Jericho (2 Kings 2:4).

On a student recruiting mission under the directive of God to select and train his own successor (1 Kings 19:16), the aging prophet discovered the young Elisha, an industrious and promising young man, plowing in a field with a yoke of oxen. Doubtless he was of a prosperous family, for there were 11 other yoke of oxen in the same field.



Elijah invited Elisha to leave the farm to prepare for the ministry, to begin probably with the "sons of the prophets" at Bethel (2 Kings 2:2). His training was completed at Jericho, possibly the more advanced of the schools. (The narrative indicates that both master and pupil were together at both of these schools at different times.)

When the young man agreed to accompany him, the master, realizing the ruggedness of the road ahead of his prospective pupil, gave him the first of four tests mentioned in the account. He urged him to turn back (1 Kings 19:20). Elisha passed this "entrance" test with flying colors. He not only left the plow and kissed his parents good-bye, but roasted his oxen for a farewell feast for his many friends, using the plow as firewood. By thus "burning the bridges behind him," he displayed a steadfastness of purpose that must have delighted the old prophet.

According to the narrative, the time between Elisha's call to prepare and the completion of his training was approximately 10 years, roughly equivalent to today's high school, college, and seminary. We are not told of the precise nature of the courses of study, though we learn elsewhere in the Scriptures that the Law, the interpretation of the Law, music, and sacred poetry were a part of the curriculum of the Hebrew training schools.

Elisha probably accompanied his master on field trips during his various missions. The next mention of Elijah following the induction of Elisha is the account of his trip six years later to pronounce judgment on Ahab and Jezebel for their treachery toward the vineyard owner Naboth (1 Kings 21:19-25). This interval, as well as others between the recorded missions of Elijah, may well have been a period of intensive training in school for the young prophet.

At least twice in his training period, Elisha was subjected to examinations which included tests of his steadfastness of purpose (2 Kings 2:2, 4). He passed

each time with a high mark. His response was "As the Lord liveth, and as thy soul liveth, I will not leave thee."

We can be sure the young prophet was an avid student. When on one occasion Elijah, his master, asked him what he most desired, the reply was "a double portion of thy spirit" (2 Kings 2:9). It is a truly good student who is not satisfied with less than a double portion of what is required. With this kind of zeal it is not surprising that the years of training produced a prophet who surpassed in performance the ministry of his major professor—ever the mark of a worthy student and the pride of a dedicated teacher.

As Elijah the master approached the time of his home-going, he subjected his student to a final test, the fourth one recorded in the narrative: Elisha. "Tarry, I pray thee, here; for the Lord hath sent me to Jordan." But Elisha was not to be denied. His answer was as before, "As the Lord liveth, and as thy soul liveth, I will not leave thee" (2 Kings 2:6).

Elisha's commencement was approaching. Fifty students of the Jericho school (sons of the prophets) assembled to watch a most extraordinary graduation ceremony. They recognized Elisha as the valedictorian of his class, coming forward to bestow honors and congratulations: "And they came to meet him, and bowed themselves to the ground before him" (2 Kings 2:15).

Elisha's last assignment from his master before receiving his diploma was one of vigil: "If thou see me when I am taken from thee, it shall be so unto thee" (2 Kings 2:10).

"And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. . . . [and] He took up also the mantle of Elijah that fell from him" (2 Kings 2:12-13). The mantle was his diploma. Elisha was the first college and seminary graduate of record and probably the last to receive a "sheepskin" with the fleece still attached.

□

## AMBASSADORS FOR JESUS



*Ambassadors to other lands  
Must keep in constant touch  
With the government that sent them  
forth,  
And not take on too much  
The habits and the ways of those  
With whom they've come to dwell,  
Nor lose their "home" identity,  
If they would serve it well.  
Ambassadors for Jesus!  
Oh, may we softly walk,*

*Weigh carefully our actions,  
Our words, the way we talk!  
To give a very good report  
We constantly must be  
In touch with Him who sent us forth  
To labor joyously!  
A great responsibility  
Into our hands is given—  
To represent Him, here on earth.  
As citizens of heaven!*

—ALICE HANSCHKE MORTENSON  
Racine, Wis.



By WILLARD H. TAYLOR,  
*Dean, Nazarene Theological Seminary*

**T**HEY HAVE COME from everywhere—430 strong—from 42 states of the Union, from 13 foreign nations, from 9 Nazarene colleges in the United States, and from numerous other colleges and universities! Who is this unique group? The student body of Nazarene Theological Seminary.

Apparently the word is out that the finest preparation for ministry in Christ's Church can be gained at NTS. So from the four corners of the earth, men and women are seeking admission to NTS.

There are good reasons for this radical surge in

enrollment. The decade of the sixties with its cultural upheavals is behind us; the decade of the seventies is witnessing a fresh and authentic search for identity and self-fulfillment among the youth of our land.

Conservative churches are growing, and out of that growth has emerged a new sense of mission among the youth. The evangelical churches are capturing the hearts and minds of some of these questing young people. Out of that encounter with the gospel, faithfully proclaimed, is rising a mighty army of future soldiers of the Cross.



Nazarene Theological Seminary, like many other conservative seminaries, is sharing in the redemptive effects of this reversal of interests and commitments on the part of the youth of the seventies. We praise God for this privilege!

Thirty years of faithful service to the church also accounts for the increases in recent years. Across the three decades of her existence, NTS has kept steadily in view the purpose of her existence as a ministry within ministry. She has understood that hers is a teaching ministry for ministry.

The same kind of servanthood required of all other workers and institutions in the church has governed her service. While superior academic credentials and effective teaching methods are essential for graduate level education, the spiritual qualities and commitment of the professors at NTS are considered of equal, if not greater, importance for the fulfillment of her purpose.

Providentially, the Lord has brought to the seminary some of the most fertile theological minds and best-trained teachers in all of evangelicalism. These men are deeply devoted to the task of sending into the church's ministries yearly scores of young persons as thoroughly prepared for those ministries as they can possibly be. Nazarene Theological Seminary's faculty members are, first of all, Christ's servants; and that priority of spirit has guided, informed, and inspired their work.

The seminary is biblical in orientation, contemporary in application, catholic in spirit, evangelistic in emphasis, and Wesleyan in theological persuasion—stressing the doctrine and experience of entire sanctification, accomplished in the believer by the Holy Spirit, on condition of faith.

Steadfastly the seminary has sought to provide a curriculum in keeping with that stated purpose.

Through academic disciplines, professional experiences, and devotional exercises, the seminary guides students in developing proficiency in their respective areas of service.

Ministry in our time demands preparation with theological depth and relevance for practice. Nazarene Theological Seminary therefore offers the basic three-year Master of Divinity degree, which has a solid core of courses in the foundational subjects of Bible, church history, and theology.

Beyond these courses are numerous required and elective courses which are directed to a variety of ministerial functions, including Christian education, pastoral counseling, church administration, sermon construction, evangelism, and missions. Three semesters of field education under the direct supervision of a local pastor are also a requirement for the degree.

Nazarene Theological Seminary students have the opportunity of exploring, through special lectures, directed studies, and short-term seminars, such areas as ministry to minorities, senior citizens, and the inner city, and the use of radio and television in proclaiming the gospel. Music studies are offered for students who wish to increase their expertise in that field.

Three-fourths of the currently enrolled student

body are pursuing the Master of Divinity—not only because it is the most widely accepted educational credential for ministers, but also because at NTS it includes the richest preparatory ingredients for ministry anywhere in the church.

For students whose interests are directed to the important allied roles of Christian education and staff ministries, the seminary offers the Master of Religious Education. This two-year degree rests upon a theological core but expands into areas including educational theory; ministries to children, youth, and adults; and multiple-staff ministries, to mention a few.

The fact that more than 60 students are enrolled in this degree program witnesses to its effectiveness across the years in preparing men and women for the necessary ministry of Christian nurture.

Nazarene Theological Seminary has a happy investment in missions around the world. Thus for candidates for overseas ministries, a major in missions is offered in both the Master of Divinity degree and the Master of Religious Education degree. To add to the academic opportunities for nonministerial students looking toward missionary service, this year the seminary inaugurated a Master of Arts degree focused in missiology. It, too, rests upon a core of theological subjects but requires a number of hours in subjects pertinent to overseas service.

To assist practicing ministers in improving their competencies, NTS makes it possible for them to pursue the Doctor of Ministry degree. This degree is designed to enrich both the minister and the church.

All of these degrees, from the basic Master of Divinity to the Doctor of Ministry, have a Christian holiness ministry in view. Each component of the several courses of study is informed by and controlled by an academic and spiritual commitment to the experience and life of sanctity.

Recently a young man stopped a seminary professor in the hall to express his thanks for the encouragement that professor had given him last summer to enroll at the seminary. The thought at the time seemed so unreasonable, since he had been pastoring his church only a year and a half and he had a young family. But the Spirit of the Lord kept urging him toward Kansas City.

When he arrived in the city, he wondered if he would make it financially and academically. But his testimony that day in the hall of the seminary explains why the enrollment is up. He said: "I am confident that the Spirit led me here. Everything I feared did not come to pass, and everything I expected in the way of high-level, professional education I have found here."

The word is out that NTS

is sharing in the growth of the conservative church today.

is a real ministry within ministry, carried on by highly competent and dedicated teachers.

provides a soundly Wesleyan course of study for ministers,

offers every student a form of preparation commensurate with his call and interests. □





# A Place to Put Things Together

By CHARLES "CHIC" SHAVER  
Nazarene Theological Seminary

**S**TAN\* is sincere, dedicated, and he loves God. In my seminary office he told of a pastoral experience that had left some damaging marks on him. Now he was catching a new glimpse of the power of prayer. Just a few days ago he was with me as we shared the gospel in the home of one who never understood it before. The words Stan spoke in my office keep coming to mind: "The Lord's been helping me put things back together."

I like to think that the seminary is "a place where the Lord helps His servants put things together."

Dan had been a bank executive who had been led to Christ through a Nazarene pastor and church that loved him. Feeling a call to full-time service, he came to seminary less than three years old in the Lord. Here some things were put together for him. Here's how Dan states it:

Since I have been a Christian, I have experienced dramatically what real peace of mind is, and what freedom in Christ (by freedom from self) really means. In short, I love our Lord and Master with all my heart, soul, mind, and strength. He has literally transformed and completely changed my life, to say nothing about life eternal with Him, through salvation.

Because of the profound and decisive way Christ has helped me, I wanted most of all to share this love and power with others, but I *didn't know how*. I tried to get all my

unsaved friends to church, to hear good, biblical messages which were need-centered. This worked to some degree. I told others what Christ had done for me through a witness and testimony, and some wanted this same Jesus in their own lives, but I couldn't decisively lead them to Him. I couldn't even give them scripture references, in a logical order, to help them find Christ. So I was frustrated, because I had experienced God's great love, but couldn't give it to anybody!

Then we came to the Kennedy plan, and I praise God for it! Now I can't memorize well, but even I learned the simple gospel outline, which gave me the *tool* I needed to *share Christ's love*. Wow!! I prayed for God's help to add "flesh" to the skeleton outline, and to filter it through my own personality. I must confess, the first time I gave it to my neighbor, I was nervous, but that soon passed as tears came to his eyes. The Holy Spirit was working! At last, here was my plan—one that I would use.

Now I can be a soul winner. I am no longer satisfied by inviting others to church, or simply witnessing. Why stop when the job isn't done? Why not lead the soul home? I spend all too little time in sharing His love, so when I am out calling, I want to make the minutes really count by seeing souls won.

Something was missing in Jack's life. He stopped by my office last May when the last paper was due

\*The names of students have been changed. The events are true.



for the semester in the basic class I teach on evangelism. He said that he felt awfully sheepish about getting around that last paper. I didn't know what he meant—though I realized he'd had trouble in writing his papers. He'd passed in the required five papers, but usually late and without subject titles.

I asked him to bring all five papers in to me. He came back Thursday with the papers. His face was red. He apologized, "I'm awful sorry about this."

I looked them over quickly and discovered the paper on the student's experience of being filled with the Holy Spirit was missing, and Jack had written two papers on the same subject to cover it up. I exclaimed, "Oh, the one on the Holy Spirit is missing."

Jack responded, "That's what I was trying to tell you. You see, prof, I'm just not a Spirit-filled Christian, and I can't write that paper."

"What seems to be wrong?"

"Well, to tell you the truth, I just love to make money. I've gotten involved in a business deal, and it's going to make big money. . . . I don't feel that I'm all God wants me to be while that desire so possesses me."

"I'm not surprised. What do you plan to do?"

"Someday I need to be filled with the Spirit. Well, I suppose I should right now. In my head I know that I ought to surrender this matter of loving to make money, but emotionally I'm tied to it."

I responded from Romans 8:7, "'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' But God will do a miracle for you."

Jack finally decided to pray. He put his head down on my desk and wept. I heard him say, "Okay, okay, okay!" It was his American way of saying, "Not my will, but thine, be done."

Soon he looked up from prayer and said, "The desire for money is gone."

I said, "Praise God, Jack. Who controls you?"

He said, "The Holy Spirit does," and burst into tears again.

I suggested that when he got home, he ought to make record of what happened: "On May 9, 1974, at 4:15 p.m., the old Jack died"; and he wept again.

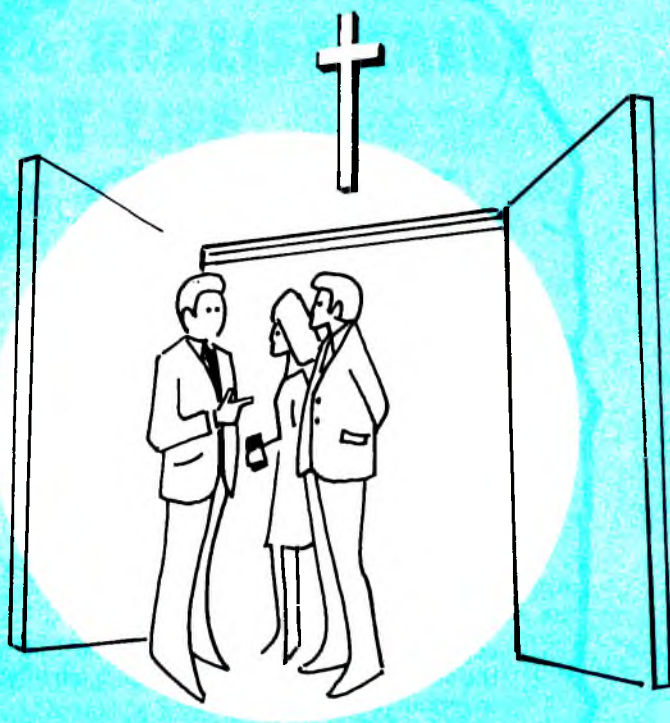
He was worried about what to do with all the profits of his business. I thought maybe he could give the money to the seminary for a scholarship fund for other students. It could be a scholarship fund in honor of the Holy Spirit, since the work of the Spirit had brought Jack to the place of total surrender.

Later I wrote him a note:

Victory begun! Romans 8:2: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—May 9, 1974, 4:15 p.m.

Victory kept! Romans 8:4: "The righteousness of the law . . . fulfilled in us, who walk not after the flesh, but after the Spirit."—the rest of your life.

Stan is growing in his Christian life. Dan is now serving on the mission field. And Jack sang in chapel several days ago. His shining face reminded me again that Nazarene Seminary is "a place where the Lord helps His servants put things together." □



# VISITORS

*If he who comes to worship  
Is greeted with a smile,  
And made to feel his presence  
Is really quite worthwhile;*

*If greetings tend to lessen  
The tensions of the day,  
And music tells the story*

*Of Christ, the Living Way;*

*If from the pastor's message  
His heart is made to yearn  
For closer, sweet communion—  
Perhaps he will return.*

—Pearl Burnside McKinney  
Phoenix, Ariz.



# LORD OF LIFE

**H**UMAN LIFE IS PRECIOUS. As the Giver of life, God made it so. But death is the attending curse of man's sin. It is neither pretty nor friendly. Indeed, death is the enemy, the "last enemy" (1 Corinthians 15:26) which humanity must face. It focuses on man's desperate need of a Saviour.

The full force of the sixth commandment, "Thou shalt not kill" (Exodus 20:13), is directed against anyone taking life who is not able to give it. The implication is that God is the only Giver of life, and He alone is qualified to terminate a person's life.

As Lord of our lives, God considers the individual who would cut off life as a serious offender to the divine order of things. The issue of killing goes beyond the narrower concept of premeditated murder. This commandment seemingly calls man to account for taking life in any way.

We are immediately confronted with the knotty issues involving life and death. There is the methodical killing in wars, spending lives as though they were cheap. There are accidental and self-defense killings; also, death is brought about intentionally—abortions, suicides, and "mercy" killings. Then, there is the question of capital punishment for certain crimes.

Is there any scriptural justification for killing under any circumstance? Following the commandment, in the very next chapter, provision is made for the death penalty for certain transgressions. Apparently, Bible history gives instances when killing was used to accomplish the divine purpose. For example, as the Israelites carried out the conquest of Canaan; the use of Jael, of Samson, of David, and other individuals to dispose of the enemies of Israel.

In the New Testament, Jesus gives further word on the validity of the commandment. He says: "You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with his brother will be subject to judgment" (Matthew 5:21-22a, NIV).

In this sense, it is just as serious to have an attitude of murderous contempt for a person as

to act in taking his life. The keeping of this law in the sight of God evidently requires a prior commitment to the law of love. Love will certainly allow no murder. But to what extent will love allow killing of any kind?

Specifically, are there any circumstances in which love would permit abortion? Would love ever kill in self-defense, in national conflicts? Can love snuff out its own life, or under the guise of "mercy" take the life of one who is terminally ill?

Some of these matters involve personal conscience. Unseen distinctions may separate killing from murder. We honor the feelings of conscientious objectors, who refuse combat training. Yet, we realize whatever freedom we have, somebody killed that we might have it.

It is true that the New Testament seems to take the line of nonviolence, even to the point of ignoring self-defense. Such situations must be left to the individual and his God. Abortion was unknown, but suicide is consistently viewed as a rejection of faith in God, or at least an act ignoring His will. Euthanasia, "mercy" killing, is also considered as interference with the right of God. Because of man's sinfulness, the death penalty seems to be viewed as a necessary part of the law.

In any case, the Scriptures indicate that God is displeased with any indiscriminate handling of human life. Abortions because of health or rape must be a matter of personal conscience, but abortions per se are contrary to the will of the Lord of life.

God wants His people to face life and death with dignity and faith in Him. Any premature taking of life to avoid a certain pathway is against God's will. On the other hand, it is presumptuous to expect medical science to postpone death indefinitely.

The Lord of life will do all things well. We are not to act the part of the Divine and take our lives into our own hands. Only when we place our lives and the lives of others in God's keeping can we see the manner in which we are to obey this commandment. □

By IVAN A. BEALS

Kansas City



## THINKING REALISTICALLY ABOUT LIFE

By ROBERT L. SAWYER

Olathe, Kans.

*But seek ye first the kingdom of God, and his  
righteousness; and all these things shall be added  
unto you*

(Matthew 6:33).

ACCORDING TO E. STANLEY JONES, our Lord's Sermon on the Mount is not an idealism, but a realism. To live life realistically is to live it according to the principles of the kingdom of God.

The Christian is the only one who is able to think realistically about life. "He alone takes all the facts into consideration, for God and His purposes are dominant in all his thinking."

"Realistic" must not be equated with the secular or the material. For the *real* joys of life come not from abandon, indulgence, willfulness, or acquisition of wealth. They come from being conformed to God's will rather than to this world.

As Jesus reminds us, this life must have its quest, its goal; and it will bring its own reward here as well as in the hereafter. The "Seek ye" quest of Jesus' command is not for a mere collection of facts, but for wisdom.

Wisdom is not mere acquisition of knowledge, but also the ability and willingness to use it aright. This involves convictions that do not follow the pattern of secular thought nor seek the praise of the world. There is no wisdom "in a science which repudiates God; in a philosophy which scoffs at self-restraint; in sophisticated mores which sneer at the Christian code of morals."

To seek God is to find true wisdom.

The "kingdom of God" is our goal. We must press forward, seeking this goal, if we are to live a significant life here and now. Life's greatest joys are simple joys, peace of heart and mind, and joy in the Holy Spirit.

No life is as happy as the life lived in purity. A life of self-restraint and righteous living, free from the contamination of alcohol, tobacco, vice, and libertin-

ism is the only one that can deliver the promise of the "good life." The way of the world can only bring its victims to disappointment, darkness, disease, and damnation.

Live your life to its full capacity.

Do not be afraid to be happy.

Store your mind with pictures worthy to be hung on the walls of memory.

But, remember, life is the gift of God. You are not your own master. You are a steward of this health and wealth of promise, for which one day, you must give account.

To remember your Creator in the days of youth is not to become prematurely old. It is to have a long, happy morning with no afternoon of regrets, so that whenever twilight falls you can thank God you have lived.—(W. E. Henley)

The reward, "All these things will be added unto you," is certain. Surely material blessings come from God, but the Christian must not fall for the "happiness cult" which promises every Christian health, wealth, and happiness, with no problems. But even more than supplying our daily bread, it is the promise of spiritual resources, divine approval, joy in this world, and life eternal.

The Book of Job teaches us that the absence of wealth, health, and human approval are not synonymous with the disapproval of God. Solomon's life demonstrates that the acquisition of facts, wealth, fame, and worldly wisdom are not enough for a realistic life.

"The fear of the Lord is the beginning of wisdom," and loving God and our fellowmen as ourselves is the end of the matter.

The one who frantically seeks more money, more thrills, more privileges, can never know the fullness of the possibilities of life that is the heritage of those who seek "first the kingdom of God, and his righteousness."

The Christian life contains its own defense and value. Life is worth the living when we put Christ first and keep Him there. □

helps to holy living





# MISSIOLOGY AT THE SEMINARY

**M**ISSIOLOGY? What's *missiology*?" (Did I hear someone say it sounds like a disease? Well, it isn't. And it isn't the science of space weapons, either.) *Missiology* is an old term recently revived for the serious, scholarly study of missions. But at NTS it is not just an affair of the mind, but also of the heart and will.

It is the call of 2 billion people in our world today who have no near neighbors who can share the gospel with them. It is also the call of millions who jam our crowded cities on every continent. Above all, it is the call of Christ who still says to His Church in the twentieth century, "Go!"

Missiology is nothing new. In the eighteenth and nineteenth centuries, experienced German missionaries came home to train missionary candidates in what they called the science of "sending"—and their trainees went to the four corners of the earth.

In the first half of the nineteenth century, a fascinating correspondence was carried on over a period of years between the American secretary of the Congregational Board and the British secretary of an Anglican Board of Missions, and before they were through they had laid the foundation of modern missionary theory and practice. (And *their* missionaries saw whole nations turn from idols to God.)

In missiology at the seminary, we study the *Scriptures* to understand God's mission for His Church and for each one of us. We dredge through the length and breadth of *theology* for guidelines to keep our mission true to our Lord and to the Scriptures. We ponder the *history* of missions to learn the ways of great church planters of the past and avoid the costly

mistakes of others. We sift through modern developments of psychology, sociology, cultural anthropology, linguistics, and communication science for insights and approaches which can help us to do the task of evangelization and church planting in the best, quickest, most permanent way.

But above all, we know that all of this knowledge can be worse than useless unless the Holy Spirit is a fire in our hearts to goad us and guide us in getting the gospel to those for whom Christ died.

Students at NTS may prepare for missionary service in three degree programs. In the programs of the Master of Divinity (three years) and the Master of Religious Education (two years), they may take up to almost one-third of their hours in missions. In the new two-year Master of Arts (Missions) program, they get a core of studies in each of the theological fields plus a broad concentration in missions.

This latter degree is designed with two tracks: one, for the person with a non-religion professional background going into specialized missionary service (teaching, medicine, etc.); the other, for missionaries who wish to specialize in missions or get advanced training directly related to their field ministries.

For 10 years, between 20 and 25 percent of our students have been looking toward missions, and now we are fully equipped for giving them the best kind of preparation available.

But someone may say, "Aren't you expanding in missionary training just as missions is about to become obsolete?" In spite of what World Council of Churches spokesmen and some secular writers may say, our Lord has given us a commission that is to continue to the "end of the age."

1. *From every indication, we are entering into the greatest age of missionary advance—not into a post-*

By PAUL R. ORJALA

Kansas City

missionary age, as some have alleged. Ralph Winter, in *The Twenty-five Unbelievable Years*, has clearly documented the fact that these times since 1950 have been the greatest years of harvest in the entire history of the Christian Church. The need, the opportunity, the momentum are not decreasing but increasing. As older denominations default, newer groups are taking up the slack until today there are more missionaries from evangelical groups than from all the conciliar churches put together.

And we as Nazarenes are no longer living in the shadow of other bigger denominations. Though we are young and our work is not yet quite so extensive as that of other groups, we are already giving leadership in many areas. Some 44 of our 74 world mission districts have their own national superintendents, a comparatively incredible achievement of indigenization for a church in so short a time.

In church growth we are beginning to reach our stride. For the decade 1960-70, our church was the fastest-growing work in Haiti, according to the Haitian Evangelical Council. During the past year, unheard-of revival has been moving through churches of all denominations in South Korea, and our two districts have topped them all with a growth of 135 percent in just one year!

Part of the story of our opportunity must be understood in terms of some other things which God has done for us. Without assuming the stance of the Pharisee versus the sinner, we can by faith and fact be thankful to God that we have never abandoned either evangelism or social concern—while holding to a priority of evangelism—so that we are already committed to a ministry to the whole person.

Throughout our history, we have emphasized both home missions and world missions as a task of both evangelism and church planting, so that we are committed to fulfilling the Great Commission, beginning at Jerusalem but extending to the uttermost part of the world (Acts 1:8).

We have not been caught up in the charismatic (pentecostal) controversy, so that we are still free to preach the biblical message of the fullness of the Holy Spirit without either fanaticism or a put-down of genuine holiness, spontaneity, and the exercise of spiritual gifts.

2. *Millions of people who formerly could look to mainline denominations for the message of the gospel can now look only to evangelicals like us for the Word of life.* A missions professor of another seminary said to me with tears in his eyes, "My denomination no longer has the capacity for fulfilling the Great Commission."

The greatest tragedy of modern times is that in a time of unprecedented opportunity at home and abroad, most of the larger denominations are seriously considering a *moratorium* on missions. Some are already implementing it! Imagine, withdrawing mission personnel and funds from investment in needy countries around the world where the tiny Christian minority in many cases has neither the strength nor sometimes the vision of reaching their whole nation for Christ.

In fairness to the moratorium proposal, let me say that some of its original sponsors felt that such a radical step was necessary to free the church in the Third World nations from dependence upon and even dominance by the stronger Western churches. Where it exists, that problem has to be dealt with—but moratorium can never be Christ's answer.

Some of us are listening to another drumbeat! We see signs of a growing ground swell of revival and renewal in segments of the Church everywhere today—congregations at home and abroad coming alive as they turn away from self-preoccupations and reach out to a world in which God is creating readiness as never before. This last quarter of the twentieth century is beginning in the midst of the greatest harvest in the history of the Church. We must get ready to grow as never before. □

## PEN POINTS

### FIX IT NOW

After several days of putting up with that rough-running engine, today I took it to the garage. After all, enough is enough! But when I got there, it ran perfectly. The problem couldn't be found, because it wasn't acting up.

Bill looked at me and said, "We can't fix something we can't find. You will just have to bring it in when it's causing the trouble."

As I drove home, it struck me how much my life was like that Ford. Spiritual problems do arise. So I resolve that the next time the opportunity comes, I'll share it with a friend in prayer, or perhaps take it to the altar where the united power of God's people can bring victory.

Sure enough, when the opportunity comes, the problem has subsided considerably. Then it seems unnecessary to take the steps planned. So I don't.

The Holy Spirit used that Ford today to teach me a

lesson. He showed me that the best time to get victory is at the time of the problem. Convenient or not. When the problem arises, let the Lord deal with it then and there. "Draw nigh to God." "Now is the day of salvation." He wants to meet the needs of my life as they arise. I cannot afford to wait for a convenient time.

If you are like me, God draws you to himself at times for no apparent reason. Respond to that drawing. Allow Him to minister to your life. He will, in that way, meet needs in your life even before they become problems.

Perhaps you have been living with days' or even weeks' backlog of problems bearing down on you. Christ would like to help you meet them. Don't wait for a more appropriate time. Draw nigh to God *now* and find victory. □

—HAROLD DeMOTT  
Montpelier, Ind.





**J**OINING THE FACULTY of Nazarene Theological Seminary has been an exciting and enlightening experience. So many persons, events, and ideas have been combined to create the total effect. I would like to share some of my impressions after one semester of teaching.

Nazarene Theological Seminary is a unique community of learning and loving and sharing. Even as a newcomer, I was drawn into that community so quickly—greetings from colleagues and students in the classroom, in the corridors, and even in the local stores of a large city told me that I was accepted and important to the community.

The sense of community was deepened as we prayed together for the hurts and wrongs that had impinged upon members of our group—such as the loss of a child through death, or involvement in an auto accident. It was visible in the rejoicing when prayers were answered and the children of two of our students from India were able to join their parents here.

Nazarene Theological Seminary is a *community of learning*. Academic studies play a significant role and are one of the primary reasons we have been drawn together. The excitement of a new insight shared in the interaction of the classroom; the glow in the face of a student who has faced a new issue and begun to conquer it; the thrill of sitting in as an examiner in the senior oral exams and seeing the wide range of information and knowledge the young minister has garnered to bring to bear on the needs of that future congregation; the agony on the face of the student as he writes an exam that stretches his capacities to the fullest; the pain of unlearning inadequate or incorrect ideas that are as much emotional as intellectual; the joy of learning to operate securely and positively on a deeper and broader intellectual and spiritual foundation; the happiness of exposure to a different methodology that just suits your personality and viewpoint—all are exciting and worthwhile segments of the learning community that is NTS.

Nazarene Theological Seminary is also a *community in worship*. There is a special bond of spiritual kinship under the lordship of Christ and the call to

# MUSINGS OF A ROOKIE SEMINARY PROFESSOR

By MORRIS A. WEIGELT  
*Nazarene Theological Seminary*

service in His Church. This kinship surfaces in the daily chapel hours. The beautiful atmosphere of worship and joy in a recent service was enhanced by excellent music provided by several students and a message on the love of God as our Father by a faculty member—all in the presence and power of the Spirit—unmistakably.

I left the chapel reassured that the message of the gospel and commitment to Christ as Lord were the bedrock essentials of my life, and worth every investment in the Kingdom. The camaraderie in the Spirit also is powerfully visible in the frequent small-group prayer meetings of students and faculty. Praise God for such a community.

The heart of NTS is an outstanding and dedicated *faculty*. I have visited with them over coffee; I have discussed significant ideas with them; I have shared in deliberations of academic administration with them; I have prayed with them and heard the cries of their hearts; I have played with them at faculty retreat; I have sensed their burden for students and for the church; I have heard them report the successes of students in the pastorate with justifiable pride; I have asked them for help in facing some of the issues I can't quite comprehend; I have read the materials flowing from their pens; I have shared with them in so many ways—God has certainly blessed NTS with a wonderful group of professors!

Nazarene Theological Seminary is an *international institution* in input and influence. The professors

who have served on foreign mission fields, the professors who have spent sabbaticals and interims teaching in mission schools, the students who come from many parts of the world, the students who will be going to every corner of the globe—what an international setting!

I look at my Old Testament Life and Lit class and see Samuel Ovando from Mexico, Gideon Tredoux from South Africa, Brian Perry from England, P. G. Chacko from India, Isaac Baldeo from Guyana, Luc Pierre from Haiti, and nearly 100 more—what a privilege and, at the same time, what a responsibility!

Nazarene Theological Seminary is clearly an important segment of the Church of the Nazarene. Consider the amount of time spent serving the church just in the hours in speaking and writing that the faculty gives alone. Consider the effect upon the church through the students who will serve such varied tasks. I have sensed a deep love and loyalty to the church in both faculty and students—and I join in that love and loyalty gladly!

Frequently these days I find myself praying: "Lord, give me an extra measure of Your Spirit that I may continue to grow in wisdom and knowledge and skill to the end that I may be worthy of the privilege and responsibility of working in such a marvelous community. Somehow use the skills and potentials of my life for the sake of the Kingdom! And thank You for letting me be a part of NTS!" □

## IN THE BOOKSTALL

By C. NEIL STRAIT ● Racine, Wis.



### A FATHER . . . A SON . . . AND A THREE-MILE RUN, Keith J. Leenhouts, Zondervan, 1975, \$4.95.

We hear a lot about success and how to attain it, and I'm in favor of such books. But seldom do we find a book making its way into print that deals with the trauma of failure like this one. Two other facts commend the book—one of the main characters is a teen, so we get a glimpse of the pressures in his world; and the other character is a father, and we get some sound advice on fatherhood. And it's all most cliché-free and realistic.

The value of parent/child companionship and the love that binds them together is the theme here. It is put together in the nitty-gritty of life's encounters. And in them all is a father at work, being an instrument of love.

Keith J. Leenhouts, former municipal district judge, now executive director of Volunteers in Probation, underscores some sound reasoning when he relates an incident in his son's life when he played high school baseball—but in only two games, and he did not bat a single time. The coach's priority was to win. In summary, this is what the author wrote: "Some adults wonder why many youngsters

grow up with a distorted set of values. It is no wonder at all. Such youngsters learn early that victory, championships, status, prestige, and outward show seem to be the most important values of adult life" (p. 20).

I believe this book has something to say to everyone, and something one will get in few other books.

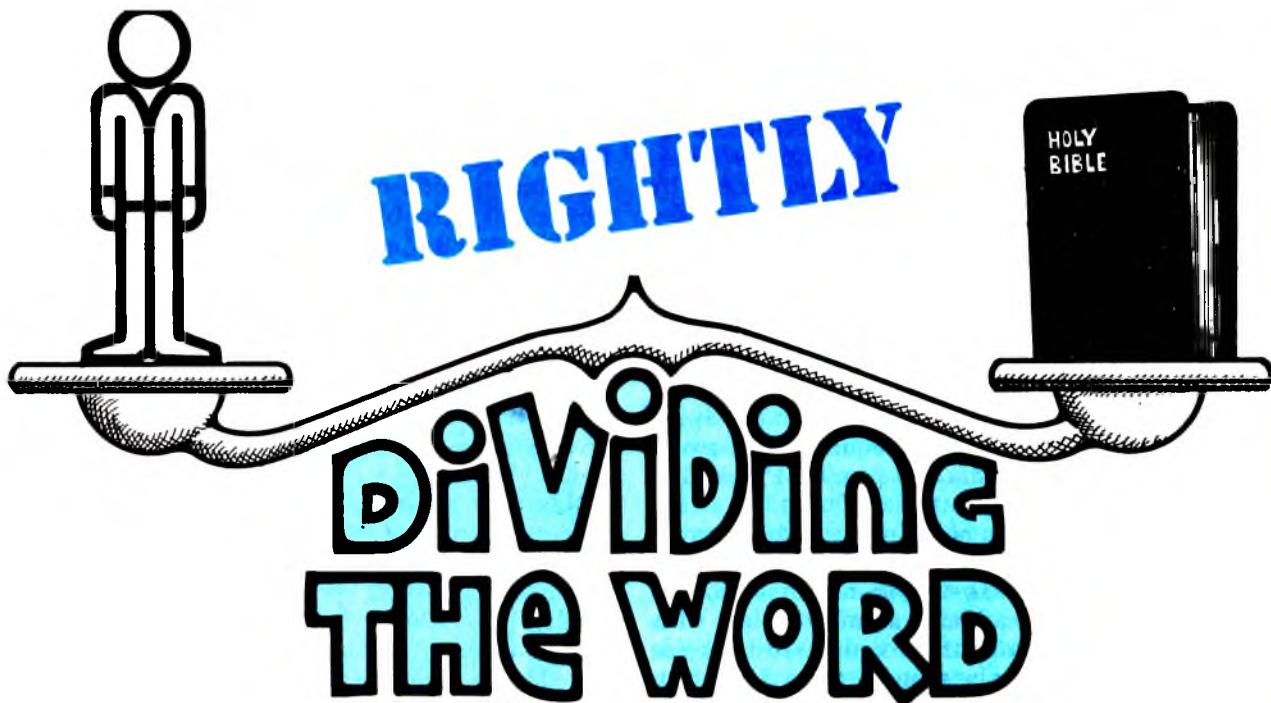
### A SPIRITUAL AUTOBIOGRAPHY, William Barclay, Wm. B. Eerdmans Publishing Co., 1975, \$5.95.

If you want to walk with one who has had a thrilling spiritual journey, this book is for you. Here is Barclay, the man and the scholar. As are all Barclay's books, this one is fresh and incisive.

The personal moments in the book are worth its price. Again we see, as we so often do, how great minds are touched and molded by the common things.

There are one or two ideas in the book which I find hard to square with Barclay's thought expressed in his other writings. With these I must take issue. But I do not feel they should be a third strike against the book. □





## JESUS—GOOD OR GOD?

**T**HE STORY of the rich young ruler is told three times in the Gospels: once each in Matthew (19: 16-22),\* Mark (10:17-22),\* and Luke (18:18-23).\* The accounts are not identical; each Gospel writer preserved some details which the others passed over—a fact for which we should be grateful, since we owe to it some vivid touches which otherwise we would not have.

For example, in no one Gospel is Jesus' questioner described as the "rich young ruler"—the title by which he has become famous among Christians. Though all three make clear that he was rich, only Matthew says he was young (vv. 20, 22); only Luke tells us he was a ruler (v. 18); it is only when we add them together that we get the title "rich young ruler."

Again, only Mark tells us that the young man "ran up to him and fell on his knees before him" (17); and only Mark records Jesus' reaction: "Jesus looked at him and loved him" (21); yet both details are important in indicating the mood and tone of the encounter.

But more important than the setting of the story is its substance, and particularly its foundation point, which is Jesus' right and authority to teach. According to Mark (17-18) and Luke (18-19), the young man addressed Jesus with the words: "Good teacher . . . what must I do to inherit eternal life?" To which Jesus replies: "Why do you call me good? . . . No one is good—except God alone."

In Matthew the wording is different, but the effect is the same. The question is: "Teacher, what good thing must I do to get eternal life?" And the answer: "Why do you ask me about what is good? . . . Only One is good" (16-17).

What did Jesus mean? Was He denying that He was good? Was He denying that He was God? Was He denying that He was qualified to teach about good or God?

The first clue lies in the word "good." Clearly "goodness" was a preoccupation of the young man. In Mark and Luke he addresses Jesus as "good"; in Matthew he

asks what "good thing" he should do; and in each case Jesus replies by pointing away from himself to God.

Perhaps the later part of the story can help us here. Jesus' precise reply to the young man's question is to instruct him to keep the commandments. Specifically, Jesus quoted the "Second Table" of the Law, which deals with actions towards others and so could be tested by a man's outward conduct. To this, the young man replies instantly that he has kept all these. At this point, Jesus thrusts in His probe. The young man is rich; let him part with his wealth to the poor and follow Jesus. We know the sequel.

Jesus' point is plain. The young man's understanding of goodness was too shallow. It is not enough to live by the rules; it is the spiritual intention of the rules that is important. In the Jewish catechism this was made plain by adding to the "Second Table" of the Law the words of Leviticus 19:18: "Thou shalt love thy neighbour as thyself," which Matthew quotes (19) (as does Paul in Romans 13:9).

What is the good of avoiding murder, adultery, theft, false accusation, and so on, if one clings desperately to vast wealth while people around are living in misery, if not dying of starvation?

Right from the start, therefore, Jesus has one concern: to deepen the young man's understanding of the goodness that satisfies God. Consequently, He challenges the young man's definition at every point. The young man pays Him the supreme compliment of addressing Him as "good": "Good Teacher"—a compliment never used by the rabbis of human beings since only God was considered good.

Jesus replies by asking him if he really knows what he is saying, since there is only One who is good. The young man affirms that he has lived up to the measure of the Law's goodness from his youth. Jesus asks if he has really thought about the depth of the goodness demanded by the Law.

By A. R. G. DEASLEY  
Canadian Nazarene College



It follows from this that to suggest that Jesus is in any way denying His divinity is to misread His intention. His purpose is the very opposite: to bring the young man to the confession of it; that emerges plainly in the final command: "Follow me." That command contains the very essence of divine authority: the claim that eternal life is to be found in obeying Him.

This story tells us of more than Jesus' view of himself; it also illustrates His method in bringing others to see and share it. For the most part He did not seek to disclose His divine identity by *saying* so much as by *doing*. He knew that people would come to an understanding of His nature and mission less by being *told* than by *coming to see*. So He did the things that only God can do and left people to draw their own conclusions. He taught with authority—and people took notice (Mark 1:21-27). He forgave sins—and people got the message (Mark 2:7).

This explains the remarkable fact that in the New Testament Jesus is called God relatively rarely (Hebrews 1:8, 10; Philippians 2:6; John 1:1; 20:28 are some examples). The biblical writers followed the example of Jesus and affirmed His deity, not by using the name God so much as by attributing to Him the power and the works and the titles of God. He is the "I Am" (John 8:58; compare Exodus 3:14); the Shepherd (John 10:11; compare Psalm 23:1); the Redeemer (Titus 2:13; compare Psalm 130:7); the Judge (2 Timothy 4:1; compare Genesis 18:25); God's partner in creation (Colossians 1:16) and therefore Sharer in His glory (Romans 9:5).

If we will allow Jesus to be our Teacher, He will lead us as He sought to lead the rich young ruler to the point at which we will confess with Thomas: "My Lord and my God" (John 20:28). □

*\*NIV translation used.*

By AARLIE J. HULL  
Centralia, Wash



# A Christian Woman's World

## C. ELLEN WATTS

C. ELLEN WATTS observes that many Christian women have nothing to do: "Their lives are sort of useless . . . not accomplishing much. And even though they're Christians, they're not very satisfied."

Many of you will recognize the name C. Ellen Watts because it appears in many of the Nazarene Publishing House periodicals. Mrs. Watts writes fascinating Christian fiction read by thousands in many denominational and nondenominational Christian publications.

As a mother of five daughters as well as a prolific writer, she certainly does not have the problem of boredom in her life. A crucial time was eight years ago when she decided to begin to write: "I'd always wanted to write. It seemed like I had a lot of things boiling inside me that I wanted to say, and it seemed like writing would be an easier way to say them. I guess with writing you can be more subtle, less direct."

Did she just sit down at a typewriter and become a writer? "No, I took a correspondence writing course. I felt it would help me become a writer. It did. It taught me many things about writing and publishing what I wrote. About halfway through the course, we were encouraged to begin writing. I began and hardly got the course completed. I really got excited about writing."

When she began writing seriously, her youngest daughter

was attending kindergarten half days, and her oldest was a freshman at Northwest Nazarene College: "When I first began to write, I didn't have time to discipline myself to write every day. Then, when more of our children got into college, the financial pressures motivated me to get busy, because at one time we had three daughters in college at once. Now that the children are older and three of them married, I write four days a week. In the morning I pick up the house, load the dishwasher, send my daughter off to school, get my husband off to work, dress, have devotions, and sit down at the typewriter. It's usually about 8:30 a.m. when I'm ready to begin, and I work until 4 p.m. I devote Fridays to getting my house in order."

Ellen tries not to be too rigid: "One thing I've learned as a writer is that you can't cut yourself off from other people. You have to be with people and live life. So, what I've done is shut myself off from morning coffees, running next door for a cup of coffee with the neighbor . . . that sort of thing. You simply can't do it and write too."

Where does she get her ideas? "Usually from people watching and being with people. I write more than anything else for young people, and no way can you write for them unless you spend a lot of time with them. We've had our own young people, and my husband and I have sponsored the college fellowship at our church for a lot of years. I try to watch for what's bugging them, what they're interested in, the conflicts, all the different things that come in a teen-ager's life."

Has she ever had manuscripts rejected? "Yes, I should have started papering a wall years back, and by now I would have a most interesting room. But I don't get so many anymore. At first, it was terribly discouraging. It was like somebody saying something ugly about my child."

Editors get a lot of unsolicited manuscripts. What is the key to getting published? "Good writing which can be learned and developed. Also, knowing editorial needs. Many magazines have writers' guides explaining what they want in terms of subject matter, length, and deadlines. They will send them to writers on request."

Does Mrs. Watts have any advice to would-be writers? "Read a lot. Discipline yourself to write. Study and learn about writing. Don't be discouraged by early rejections. Pray and ask the Lord to guide you."

Finally this sage comment from the lady: "Many, many people want to be writers, but they don't want to write. It's the hard work of writing that eventually makes you a writer. And as a matter of fact, I'm not sure I can call myself one yet." □



By JOHN A. KNIGHT

## *The Primacy of Pure Motives*

Professor W. E. Hocking, in his provocative volume, *The Coming World Civilization*, has pointed out the close connection between pure motives and a sound culture. Describing the plight of modern society and its prime deficiency, he wrote: "The secular state has become not only the greatest of tangible powers, but in concrete terms, the sole power—the trusted repository of all the physical forces of the community. And Leviathan at the peak of his all-might is lamed. By what? By deficiency in the field of motivation."

Why and how one does what he does reveals the quality and character of the action itself. "It isn't altogether what you do, it's how you do it that counts." This sentiment comes from the world of athletics. Particularly with certain sports, such as skiing, it is often said that *form* is as important in championship competition as is the action itself.

*Form* is important in daily Christian living, too. The Christian is not only obliged to *do* the right things, but to do them for the right reason or with the *right motivation*.

T. S. Eliot has underscored the importance of right motives with his striking words: "The last temptation is the greatest treason, to do the right deed for the wrong reason."

Wesleyan thought traditionally has insisted, in harmony with Jesus' teaching in the Sermon on the Mount, that intention is a prime consideration in interpreting all ethical and spiritual activity. It is this idea that shaped John Wesley's understanding of sin as "a *voluntary* transgression of a *known* law."

This is not to say that actions are unimportant. One could not be genuinely Christian and justify all kinds of faulty action with the unfeeling and unthinking quip that the motive was right.

On the other hand, a deed which may be "right" isn't yet "good" unless it is done in truth—that is, with right intent. The discerning Christian knows that form—motivation—in the Christian life-style is essential.

Even *religious* acts may be done with motives that are less than ideal. A parent may pray for an unconverted son because he is an embarrassment to the family; a husband or wife may hope and work for the

salvation of a mate because it would make life easier; a church member may oppose a leader for what he claims is "the good of the Kingdom"; a minister may become interested in a new family because of its status in the community or financial ability.

God is not inclined to hear prayers arising from motives which are selfish and inferior. We sometimes say, attempting to justify some point of failure, "Well, God knows my heart." Indeed He does, but the thought may not be as comforting as we suppose.

One who is growing spiritually is not afraid to study and acknowledge his fundamental motivations. Nothing contrary to the Spirit of Christ will he tolerate.

Admittedly, one's motives on occasion may be mixed. This is necessarily the case in the human situation. One may welcome a change of circumstance not only because it seems to be "God's will," but also because it would be an advantage in light of personal considerations.

Approximately one-half of the nation's population, including ministers, move each year. And the statistical experts say it is largely for financial reasons. Of course there are other considerations—more room for the children with better companions and stronger educational opportunities.

We must acknowledge that the accounts of the founding of the Jamestown Colony 360 years ago do not conceal either the heroic and admirable or the less worthy ambitions connected with that venture.

Kierkegaard talked of "purity of heart," by which he meant willing "one thing." We frequently talk of pure and unselfish motives as being the mark of one who is filled with the Holy Spirit. And it is true. But surely none should interpret this to mean that there are no *secondary* motivations. Even Paul appealed to one church to give a generous offering for the poor saints at Jerusalem—*so that* they would not come in second in relation to another congregation.

But to acknowledge the fact of secondary motivation is not to deny the purity or "singleness" of motive, so long as the dominant desire to honor Christ and follow Him obtains.

The unchristian aspect enters when one permits personal desires to become the dominant motive. The Christian should be captured by the same passion which apprehended Paul: "For me to live is Christ." Exalting Him is the supreme desire and motivation. All unworthy motives must be extinguished. When

*Form* is important in daily Christian living, too. The Christian is not only obliged to *do* the right things, but to do them for the right reason or with the *right motivation*.

God's will is contrary even to normal and legitimate desires, the true disciple of the Lord will "deny himself, and take up his cross, and follow" his Master.

And how easy it is to forget that motives, like life itself, constantly change. If we would remember this, we would be less inclined to judge another person by his past—for though one may have demonstrated faulty motivation earlier, he may be inwardly cleansed today. Conversely, only the continuous cleansing of the motive life by the Holy Spirit can guarantee that today's unselfishness will save from a horrible lapse tomorrow—a thrilling but pride-shattering fact which should evoke the greatest caution in our spiritual life.

And who can deny that motives can be highly elusive? Vance Packard's *Hidden Persuaders* gives scores of illustrations of ways in which persons deceive themselves and others by hiding their real motivations. One constantly must be on guard against self-deception.

Charles L. Taylor, in his popular address titled "Motives in Christian Service," has suggested several guideposts by which to measure and maintain motives that are pleasing to God.

The "best antidote to self-deception that the world has known, is listening in silence in the secret places where the counsel of our own heart does or does not stand." Prayer, Bible study, honesty of mind, willingness to accept new light, and sensitivity to the voice of the Holy Spirit who cleanses and redirects one's desires, all serve to nurture motivation that is whole.

A further guidepost "is the warning sign of the Cross with its constant reminder of sacrifice or the cost of serving God with pure intent." Particularly motives underlying decisions which result in greater ease for us must be examined. One must ask, Have I chosen this course of action because it is God's will for me? Does this decision bring me nearer to the cross of Christ and to the Christ of the Cross?

Still another guidepost is the "test proposed by the Gospel itself: 'By their fruits ye shall know them.'" Do my motives prompt actions that bring unity and love, or do they bring bitterness and separation?

Perhaps the most searching of any test of motives is "whether Christ is reigning in the places where we truly live . . . , where we make our most frequent and significant decisions." How do we use God's gifts of speech, food, influence, power through money, sex, talents, and time?

Purification of the motive life by the indwelling Holy Spirit is a prerequisite for Christlikeness. Un-

sullied motives are no guarantee of the "rightness" of every action—in light of man's errors, poor judgments, and limited information. But they do insure integrity (from the Latin "wholeness") and make our mistakes more bearable, and hopefully more obvious for correction. □

## ***Seminary Sunday*** ***February 8***

The Nazarene Theological Seminary in Kansas City is enjoying its finest days. Unlike some ministerial training schools, its enrollment continues to grow. This year 432 men and women are in classes—a record enrollment and an increase of 44 percent since 1973.

Like its sponsoring denomination, the international character is becoming increasingly prominent. International students number 37 and come from many world areas outside the continental United States: India, Japan, South Africa, Guyana, Mexico, Canada, England, Ethiopia, Haiti, Korea, and the West Indies.

To accommodate the growing student body, the curriculum has been expanded and strengthened. President W. M. Greathouse, Dean Willard Taylor, and a dedicated and highly capable faculty have put together a broad and solid program of study which provides the best training for the Christian ministry available anywhere.

Several articles in this issue of the *Herald* have been prepared by faculty members of NTS. These give limited information as to what is available academically at the seminary. But just as importantly, they convey something of the spirit which characterizes this great institution of learning and worship and caring.

Wherever there is life, there are changing needs. NTS, because of its continuing growth, is seriously cramped for space. All available classrooms, office and parking spaces are filled to overflowing. And there will be another increase in enrollment in the fall of 1976.

The Annual Seminary Offering, February 8, is designed to help meet this and other pressing needs. NTS, a "tower of spiritual strength," now in its thirty-first year, continues to prepare for service those whom God calls. It is worthy of our prayers and financial support. □





## GOD'S PLAN FOR A HOLY PEOPLE

This is the subtitle of the text to be used for the denomination-wide CST study during February and March of 1976.

During these two months each year, the Christian Service Training Commission sponsors a denomination-wide study of a theme of significance to the life and work of the church.

This year, the theme is holiness and the study is sponsored jointly by the CST Commission and the Department of Evangelism. The text is *In His Likeness*, by Dr. John A. Knight, the new editor of the *Herald of Holiness*.

Dr. Knight's text will help many to understand better the life of holiness to which God has called His children. The great truth of holiness of heart and life is presented with clarity and is supported by frequent scriptural references. This is a study that should be pursued with an open Bible.

Dr. Knight stresses both crisis experience and growth in grace. He says, "As one cannot live indefinitely by one breath, so one cannot sustain spiritual life by a single moment of faith."

Included in this text are "Steps to Holiness," a "Glossary of Holiness Terms," and six chapters of challenging reading.

All our people will find *In His Likeness* a helpful study. It will prod all of us to claim our inheritance in Christ. It will encourage us to make progress in the way of holiness.

*In His Likeness* is an excellent resource for a pastor's class, for Wednesday night Bible studies, or for other training schedules. Its study will strengthen our faith and encourage us to pursue God's plan for a holy people. □

—Earl C. Wolf



Pastor Clark Langford (r.) of the Victoria, Va., church is shown with Clyde G. Keeton, who was presented a plaque for faithful attendance. He has not missed Sunday school or worship service for 45 years.



The new sanctuary for the Orange, Calif., church was dedicated November 30. Dr. Nicholas Hull brought the dedication message, and Rev. Robert Scott, district superintendent, prayed the prayer of dedication. The sanctuary has 5,500 square feet, with seating capacity of 360. Total cost for the sanctuary is about \$175,000. This new addition brings the property value of the church to nearly \$350,000. The church is completing 18 years of ministry in Orange. Rev. Richard Graley has been the pastor for the past 10 years.

## NATIONAL LEAGUE FOR NURSING ACCREDITS POINT LOMA COLLEGE PROGRAM

The Division of Nursing at Point Loma College has received full accreditation from the National League for Nursing. Mrs. Laura Mae Douglass, division chairman, stated, "This accreditation marks a program of quality and allows its graduates to receive the California Public Health Certificate and to become eligible for enrollment in programs of graduate study."

The PLC Division of Nursing was begun in Pasadena in 1971, under the direction of Mrs. Douglass, and relocated in 1972, when Pasadena Col-



At a recent 30-year reunion luncheon, all members of the Investment Committee (created in 1945) who have ever served were present. Philosophies, concepts, and responsibilities were reviewed. Pictured (l. to r.): Dr. M. Lunn (retired), Dr. Dean Wessels, Rev. Robert Crew (standing), Dr. T. W. Willingham (retired), Dr. Norman Miller, Mr. M. A. (Bud) Lunn (standing), Dr. John Stockton (retired). The Investment Committee is accountable to the Board of General Superintendents, the Finance Committee, and the General Board. It is the responsibility of the committee to invest all funds of the church that are committed and reserved for future use.

# church schools

By Melton Wienecke

## HAPPENINGS

### "REACH OUT AND TOUCH" WINNERS

The Church of the Nazarene is continuing to reap the benefits from the "Reach Out and Touch" campaign that ran September 28—November 2, 1975.

This denomination-wide attendance drive utilized lay leadership with "Key

Kuples" on the local, district, and general church levels.

The increase in attendance grew from 32,000 the first week to 81,000 the last week. The accumulative increase for the six weeks was 300,700.

The winning district superintendents, district church school board chairmen, and "Key Kuples" are pictured here.

### ACCUMULATIVE NUMERICAL INCREASE WINNERS

#### INDIANAPOLIS 11,849



**Dr. Ross Lee**  
District  
Superintendent



**Rev. Norman Palmer**  
Chairman



**Dr. and Mrs. Ralph Fox**  
"Key Kuple"

#### NEW YORK 11,346



**Rev. Morris V. Scutt**  
District  
Superintendent



**Ann C. Rearick**  
Chairman



**Mr. and Mrs. Glyne Mascol**  
"Key Kuple"

#### SOUTHERN CALIFORNIA 11,047



**Rev. Robert H. Scott**  
District  
Superintendent



**Rev. Buck Gebhart**  
Chairman



**Mr. and Mrs. Charles Kinnick**  
"Key Kuple"

### ACCUMULATIVE PERCENTAGE INCREASE WINNERS

#### NEW YORK 267.9%



**Rev. Morris V. Scutt**  
District  
Superintendent



**Ann C. Rearick**  
Chairman



**Mr. and Mrs. Glyne Mascol**  
"Key Kuple"

#### HAWAII 251.7%



**Rev. Virgil Grover**  
District  
Superintendent



**Rev. Robert C. Killen**  
Chairman

#### ALASKA 220.36%



**Rev. Robert Sheppard**  
District  
Superintendent



**Rev. Lyle Coblentz**  
Chairman



**Mr. and Mrs. Wayne Clark**  
"Key Kuple"

lege moved to San Diego, becoming Point Loma College. The first class of 32 students was graduated with a Bachelor of Science degree in 1974.

Mrs. Douglass cited the cooperation the nursing program has received in San Diego, where students are gaining nursing experience in such hospitals as University, Children's, Donald N. Sharp Memorial Community, and Paradise Valley. Community health

agencies which are providing experience include San Diego County Mental Health Services, Genessee East Mental Health Center, San Diego Public Health Department, and the Visiting Nurse Association. The nursing faculty is comprised of 11 members, 3 of whom are completing requirements for a doctoral degree.

Mrs. Douglass is a member of numerous health-related committees

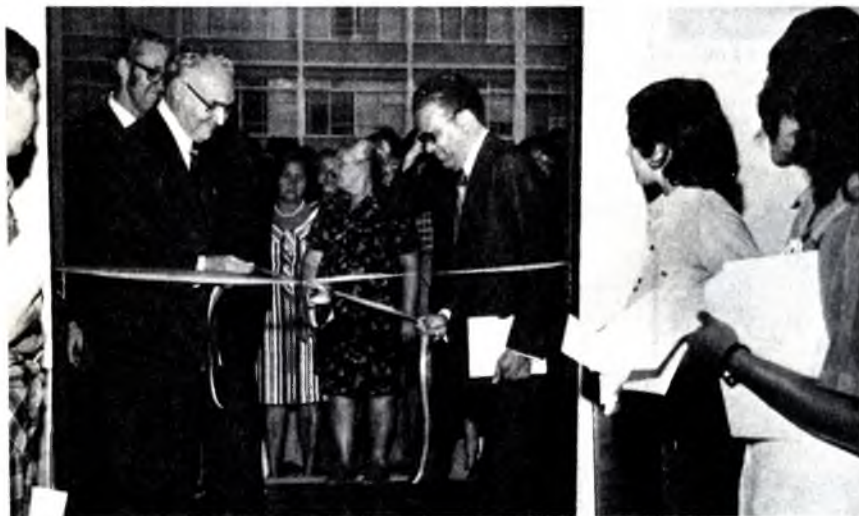
in the San Diego community, including the Coordinating Council for Education in Health Sciences and the Nursing Committee of the Comprehensive Health Planning Commission. She is presently serving a four-year term with the California Board of Registered Nursing. She is the author of two leading textbooks on nursing leadership and a well-known speaker in the state and community. □



## BRASILIA CHURCH OF THE NAZARENE



The newly built Brasilia church in the national capital of Brazil was dedicated on November 22, 1975. Nazarenes from other churches in Brazil joined with the members of the Brasilia church for this special day of rejoicing.



General Superintendent George Coulter and Rev. Joaquim Lima, national district superintendent, backed by Rev. Robert Collins, mission director, untie the ribbon to begin the dedication ceremonies of the Brasilia Church of the Nazarene.

## POINT LOMA COLLEGE OFFERS DOCTORAL PROGRAM IN EDUCATION

A doctor's degree in education is the newest graduate program available at PLC. It is a field-based cooperative arrangement with Northern Arizona University. The program was initiated with a pilot group of San Diego area administrators this year.

Except for the minimum residency requirement and dissertation to be accomplished in summer sessions at Flagstaff, Ariz., the course work is located at Point Loma College and may normally be completed in two years with a final concentrated summer.

Courses, which are cooperatively developed and supervised to ensure

full application toward the doctoral program at Northern Arizona University, will have field seminar practicum characteristics, according to Dr. William Jack Stone, PLC coordinator of school administration programs.

The seminars will be taught by Point Loma College faculty, while Northern Arizona University faculty will serve as consultants on a monthly basis. Field locations and field projects will both be utilized to provide practical, current experiences and focus the program.

Point Loma College has accreditation from the Western regional association, and Northern Arizona University has accreditation from both the North Central regional and the NCATE national accrediting agencies. □

## DISTRICT COOPERATION BEARS HOME MISSION FRUIT

A pioneering venture in cooperation across district lines is bearing fruit in the Canada Atlantic District.

While the late Dr. Fletcher Spruce was district superintendent of the Northeast Indiana District, a decision was made to budget \$20,000 to help launch home mission work in another district.

After Dr. Spruce's death, Dr. Bruce Taylor became district superintendent and continued support of the program.

After consultation with the Department of Home Missions, it was decided that the Canada Atlantic District offered great opportunity for the home missionary use of these funds.

Rev. Bill Bahan, district superintendent of the Canada Atlantic District, attended the 1975 Northeast Indiana District Assembly and received the \$20,000 check in person on behalf of the district.

Services are now being held or actively planned in five new locations on the Canada Atlantic District, evidence indeed of a pioneering home mission spirit.

They are: Fredericton, Newcastle, and Saint John West, New Brunswick; Corner Brook, Newfoundland; and New Minas, Nova Scotia. □



District Superintendent Bruce Taylor of the Northeast Indiana District presents a giant \$20,000 check to Pastor Cyril Palmer of Fredericton, and District Superintendent Bill Bahan of the Canada Atlantic District.

## NEWS OF REVIVAL

**Pastor Bob Calvert**, Corpus Christi, Tex., First Church, reports "the best-attended revival in the history of the church." The meeting was held December 3-7 with Jimmy Dell, lay evangelist from Phoenix. Over 100 people found help. □

**Pastor Ira Wright** of the Swayzee, Ind., church reports a good revival November 11-16, with the evangelist John Harrold, of Rochelle, Ill. "There wasn't a barren altar service. A number of people were saved, some were sanctified, and some were healed." □



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of the  
"Herald of Holiness"

**JOHN A. KNIGHT**

Author of the

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☐ NYPs \_\_\_\_\_ (other) Account

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Church location (city) \_\_\_\_\_

(state/province) \_\_\_\_\_

Church name \_\_\_\_\_

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Studies in Holiness—Knight

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State/Province \_\_\_\_\_ Zip \_\_\_\_\_

District \_\_\_\_\_

Enrollment estimate \_\_\_\_\_

Beginning date \_\_\_\_\_

Number of sessions \_\_\_\_\_

Check when class to be held

☐ NYPs hour ☐ Wednesday night  
☐ \_\_\_\_\_ other

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## EARLE BECOMES DISTINGUISHED PROFESSOR

Dr. Ralph Earle was made a distinguished professor in ceremonies at Nazarene Theological Seminary, December 10.

Perhaps the most outstanding holiness scholar in our time, Dr. Earle is the author of 26 books and 7 book-length commentaries, along with co-authoring 2 other books and contributing chapters or articles to 8 volumes or sets of volumes. Besides, he has published numerous articles, including a series in the *Preacher's Magazine* for the past 35 years.

At present, Dr. Earle, who has taught at NTS since its founding in 1945, is chairman of the translating committee of the newest Bible version, the *New International* (NT, 1973).

Dr. Earle is a past president nationally of the Evangelical Theological



Pictured (l. to r.) are Dr. Willard Taylor, dean; Dr. Earle; and Dr. William Greathouse, president of NTS.

Society, was Alumnus of the Year at Eastern Nazarene College in 1962 and at Malone College in 1967, and received the D.D. degree this past spring from ENC. He holds four earned degrees, including the Th.D. from Gordon Divinity School (1941), and has

done postdoctoral studies at Harvard and Edinburgh.

Dr. Earle pastored churches 1933-45; and has preached in churches, colleges, camp meetings, and city-wide ministry for more than 30 years.

Unanimous election by his colleagues and the NTS trustees as Distinguished Professor of New Testament is an honor which recognizes Dr. Earle's exceptional service to Christ through the Church of the Nazarene. □



Lancaster, Ohio, First Church celebrated their golden anniversary with weekend services October 3-5. Dr. John L. Knight, former executive secretary of the Department of Evangelism, brought the messages each service. Song Evangelist Pat Duncan provided special music. A highlight of the weekend was a Sunday noon buffet dinner. After-dinner speakers were Rev. James Leonard, retired and living at Johnstown, Ohio, who served the local church from 1941 through 1944; and Rev. A. E. Pusey of Circleville, Ohio, one of the original 38 charter members, who related the early development of the Nazarene church in Lancaster. Rev. Gerald L. Morgan has been pastor since 1973. Pictured (l. to r.) are Pat Duncan, Pastor and Mrs. Gerald L. Morgan, and Dr. and Mrs. John L. Knight.



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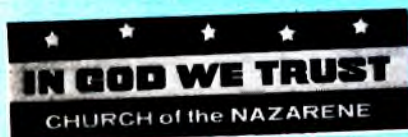
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### THE SAMOAN ROAD

The road from Lum, Mich., to Pago Pago, Samoa, runs through Valley City, N.D.; Oregon, Mo.; and Milford, Ill. At least that's the trail taken by Rev. Alvin Orchard, newly appointed president of Samoan Nazarene Bible College.

Also Kingston, Tex.; and Gladstone, Mo., were points along the way for Bette Orchard, new first lady of the Nazarene Bible College in Western Samoa.

Another important place along the way was Mount Vernon Nazarene College in Ohio, where the Orchards received intensive language training from Dr. Jarrell Garsee, who helped launch the Samoan field in 1960.

Samoan Nazarene Bible College is the youngest of the four Bible colleges on home mission fields. It was launched in 1974 under the leadership of Rev. Jerry Appleby, who first was field superintendent and then Bible College president. Rev. Conley Henderson is currently the district superintendent.

The purpose of the college is to train future Samoan ministers in the theology and practices of the Church of the Nazarene in their language and in a setting where their ministry will be carried out.

This pioneer college is supported through general missionary giving and through Approved 10 Percent Missionary Specials given on behalf of Samoan Bible College.

For Al Orchard, the call to the mission field took the form of a growing awareness of the missionary task of the church during his years at Olivet Nazarene College (Bachelor of Arts, 1964) and Nazarene Theological Seminary (Master of Divinity, 1968) and pastorates at Oregon, Mo.; Milford, Ill.; and Valley City, N.D.

With this awareness, Al and Bette experienced a growing concern and openness to missionary service. An application was sent to the Department of World Missions, and the Orchards were called to candidate training school in 1971.

They were placed under general appointment in 1975 and learned of their assignment to Samoa in May, 1975. They were at that time pastoring in a home mission church in Valley City, N.D.

When Rev. Rich Gammill of the Department of World Missions called, Rev. Orchard was out in the rural community making calls.

Bette, not wanting to hear the news alone, asked Rev. Gammill to call back and then set out to find her husband so he could be there to take the call. She found him just in time, and they were both waiting in Valley City when the call came.

After the language study with Dr. Jarrell Garsee at MVNC, the Orchards left for American Samoa, where he is now in further language study in preparation for assuming his duties.

Rev. Orchard is a licensed radio ham operator, which will help bridge those distances along the trail from Lum to Pago Pago.

The Orchards have two children: Pamela Jean, seven; and Tami Lynn, four. □

—Department of Home Missions



Five generations of Nazarenes attend the Carrington, N.D., church in which Mrs. Irene Grover is a charter member. Pictured are: (standing, l. to r.) Mrs. Thomas (Virginia) Montgomery, Mrs. Kenneth (Deborah) Arens, Kenneth Montgomery; (seated) Crystal Arens, and Mrs. Grover.



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## BETHANY NAZARENE COLLEGE DEDICATES MUSIC HALL

The newly renovated Fine Arts Building, a familiar sight to BNC students for many years, has been renamed Cantrell Music Hall, honoring Dr. and Mrs. Roy H. Cantrell for their 25 years of dedicated service in the presidency of the institution. Plans for the renovation of the old Fine Arts Building were begun and funds received through the last capital funds drive prior to Dr. Cantrell's retirement.

During the dedication service, held at the time of Alumni Homecoming in November, a beautiful color picture of President Emeritus and Mrs. Cantrell was hung in the lobby of the Music Hall. It is a modern and beautiful recital hall seating 300, together with a number of studio offices for music faculty.

In paying tribute to the Cantrells, Dr. Harry Macrory, present assistant to BNC's president, and longtime associate of Dr. Cantrell's, said:

"Dr. Roy Cantrell, a churchman, with insight, conscience, wisdom. Dr. Roy Cantrell, a man who could inspire loyalty, demand the respect of the student body, and gain the confidence of the constituency. Dr. Roy Cantrell,



Dr. Harry Macrory presents the Cantrell photo which hangs in the Cantrell Music Hall.

a wise man, a capable administrator, a planner, a dreamer, a builder, a man of integrity, of high caliber, broad understanding, deep convictions, sound judgment, spiritual motivation, and unflagging dedication. Dr. Roy Cantrell, a man of unswerving dedication to the ideals of the church. Evelyn Cantrell, the loyal wife, the prayer warrior behind her husband, the outstanding first lady of the BNC campus."

Following the dedication of the Cantrell Music Hall, those in attendance moved to the campus, where the Gene Coburn Memorial Clock, a gift of his class of 1969 with help from the class of 1975, was also dedicated. □



October 2, 1975, marked 50 years of marriage for Mr. and Mrs. Harlan Rinard of Douglas, Ariz. They were married in Newberg, Ore. They joined the Church of the Nazarene at Billings, Mont., in 1939, and have been active in the church for 36 years. After retiring from the U.S. Weather Bureau in Eugene, Ore., as a meteorologist, they moved to Douglas, Ariz., in 1971, where Mr. Rinard serves as the church treasurer. They have two sons, Stanley David of Huron, S.D., and Kenneth Wayne of Eugene; and a daughter, Barbara Galvan of Douglas, Ariz. The church honored the couple with a special program and reception.



A missions class at Nazarene Bible College recently presented Mrs. L. S. Oliver, president of the NWMS, with a check for \$200 for chairs for the North American Indian District. Ed Hinman, a North American Indian, represented the class in the presentation. Mrs. Oliver teaches Survey of Nazarene Missions at NBC, and the students of one of her classes became more involved in missions. A goal of \$200 was set by the class of 22 students. This approved World Missions special project was selected, and the money was raised.



The Rockton, Ill., church recently had the privilege of naming the street which runs in front of the new building and parsonage. Being the first to build in this area, the city allowed them to name the street. It was named Nazarene Drive. Pastor Kenneth Stirratt reports that the people are excited about this breakthrough and occupying the new quarters. The church building seats approximately 200 and is valued at \$100,000.



Mr. and Mrs. Scott Dunning of Clarksville, Tenn., were honored at a reception for their golden anniversary on September 7, given by their son and daughter-in-law, Dr. and Mrs. H. Ray Dunning of Nashville. The reception was held in the fellowship hall of Clarksville, Tenn., First Church, where they have been members since 1941. Mr. and Mrs. Dunning were married in the First Church parsonage by Rev. W. F. Rutherford, November 18, 1925. About 150 guests attended the reception, including grandchildren A1C Carey Dunning of Tyndall AFB, Fla.; Dennis Dunning and Miss Joy Dunning, both of Nashville.



## NEWS OF REVIVAL

Pastor John Wolfe, Jr., of Kenmare, N.D., First Church, reports a good revival recently with Rev. and Mrs. C. Frank Beckett from Roland, Okla. "This was a time of spiritual revival for pastor and people. Several people sought help at the altar, and there is a spirit of unity among our people." □



Mr. and Mrs. Arthur Maurer, Sr., of Waverly, N.Y., First Church, recently celebrated their fiftieth wedding anniversary. Over 130 attended the reception. Pastor John L. Moran officiated at the renewal of vows and marriage pledge. The Maurers have been on the church board for over 20 years. Mr. Maurer is presently chairman of the board of trustees; Mrs. Maurer has been president of the NWMS for 11 years, is also the church treasurer and organist. They have one son, Arthur Maurer, Jr., of Waverly, and two granddaughters.



Members and friends of Van Nuys, Calif., First Church honored Rev. and Mrs. Roy J. Yeider, November 23, on the occasion of their golden wedding anniversary. They were married November 26, 1925, in South Bend, Ind. His first pastorate was in Eagle, Ida., while he was a student in Northwest Nazarene College. In 1940, he was ordained by Dr. J. B. Chapman and then moved to Portland, Ore., to pastor the Central Church. In 1944, they moved to Seattle to pastor First Church. He pastored there until 1963, when he was appointed district superintendent of the Alaska and the Canada Pacific districts. He held this office up to his retirement in 1973. He is presently serving on the staff of Van Nuys First Church with Pastor Jack Nash. The Yeiders have two children and three grandchildren. Sharon Pasley, husband Bill, and two daughters are of Twin Falls, Ida.; and Robert, with his wife Betty and daughter, live in Van Nuys.



December 14, Bruce Jay Fishburn was awarded the Phineas F. Bresee medal. The award was presented to Bruce by Charles Shirley, Caravan director and Trailblazer guide, at the Columbus, Ohio, Wilson Avenue Church.

## NEWS OF CHURCHES

Ground was broken November 16 for a new sanctuary and educational structure for the Indianapolis Ray Street Church. Participating in the ceremony were Pastor Duane Landreth, District Superintendent Ross Lee, Dr. Ralph Fox, Halford Ellis, Howard Porter, Sr., William Fowler, Ronald Fox, Sam Johnson, Gerald Lindsey, Paul Hugill, Jr., contractor Norman Palmer, and Roscoe Campbell. □

Over 300 people participated in recent groundbreaking ceremonies at the Port Huron, Mich., North Hills Church. The new addition will be a two-level structure with a sanctuary that will accommodate 700. The new addition will provide nearly 25,000 square feet with an evaluation of \$750,000. Rev. Jerry L. Short is the pastor. □



Mr. and Mrs. H. Russell Calvin of Columbia, Mo., celebrated their golden wedding anniversary, September 21, at the Ramada Inn. Their three sons, Harold of Buffalo, N.Y., David of Columbia, and Donald of Webster Groves, Mo., and their families hosted the event. About 250 friends and relatives attended the reception. The Calvins have nine grandchildren. They have been active members of the Church of the Nazarene since 1932.

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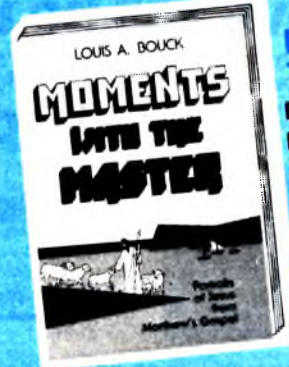
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# Urgent! Young Nazarene Churches Need Help Now!



**Here's the Situation** New churches are being launched in ever increasing numbers—young churches with a hunger for souls and a willingness to labor in the greatest harvest field the world has ever known.

But many of these promising young congregations are waiting right now for loan funds so they can build their churches. Many have waited for months. Unable in this "tight money economy" to borrow financing from banks and other institutions, they turn in record numbers to the Nazarene General Church Loan Fund.

And, for the first time in years, there is not enough money in this fund to lend to all the young churches that qualify and that urgently need to grow. These young Nazarene congregations urgently need the help of their fellow Christians.

And Here Are

## 8 ways you can help

### 1. You can pray.

Pray that we'll be able to say "yes" to the many young churches who come to us month after month seeking financial aid. Pray that they'll quickly grow strong so that they too can become planters of new churches. This is a time of crime, moral decay, family disintegration, and political unrest. But it is also a time of revival, of challenge, of great harvest. We need these young churches for the fulfilling of the Great Commission. Pray for them daily.

### 2. You can deposit your savings with the General Church Loan Fund.

Deposit your savings, much as you'd deposit money in your bank. You'll earn 5-1/4% to 6% interest, while your money works to build new churches. And you'll be able to withdraw your deposit, with interest, at maturity or in case of emergency.

### 3. You can give.

For the first time in many years we're forced to tell new churches who have fully qualified for loans—they'll have to wait. Only an outpouring of new gifts and deposits from our members can help us deal with the need. Whatever your gift—\$5 a year, \$50 a year, \$500 a year, or \$5,000 a year—it will be used again and again in the new church program.

### 4. You can receive an income for life.

You can make a gift to the General Church Loan Fund—with the agreement that we'll pay you a specified amount of money on a monthly basis, as long as you live. Payments can start at once, or at retirement, or whenever you choose. They can also provide for your mate.

### 5. You can include the General Church Loan Fund in your will.

You can will: land, your house, your car, your vacation home, anything that has value—to the General Church Loan Fund. If you have not made out a will, ask our counselors to guide you as you do this. Do not allow your life savings to be wasted in costly probate costs.

### 6. You can call or write the General Church Loan Fund.

You can ask us to help you work out a plan that will help put your savings to work for young churches.

### 7. You can remember that every penny you give will be used again and again.

The loan fund is borrowed by young churches. It is paid back with interest. It is borrowed, paid back, and borrowed again. Your gift of \$250, used by 10 churches does the work of a gift of \$2,500, plus interest.

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## MANC SPONSORS "SOUNDS AND IDEAS UNLIMITED"

Rep. Thomas F. Railsback (R-Ill.) spoke on the campus of Mid-America Nazarene College, Olathe, Kans., December 5. Congressman Railsback is the first of several speakers coming to campus this year under the theme "Sounds and Ideas Unlimited."

The Illinois leader was one of seven Judiciary Committee members who drafted the Articles of Impeachment of Richard Nixon. About this, Railsback commented, "It was one of the most difficult, thankless jobs that I have ever had. I never want to go through that experience again, but I did learn a great deal from it. Watergate was just a small part of the overall arrogance of power. All those Watergate people were caught up in the common mentality that they could do no wrong. They were so successful that what they did was right, even if it infringed on the rights of others."

The 42-year-old congressman also spoke about the problem of illegal activities being conducted by various law enforcement agencies, the need for an entire overhaul of the criminal justice system, and the necessity for a review of the country's history. "We must take account of what made our country great. We must ask ourselves if we are slipping—if we need shaping up."

Railsback's appearance on campus is one of many programs planned for the Bicentennial year which helped Mid-America to be named a Bicentennial college by the American Revolution Bicentennial Association. □

## CHURCH PROPERTY DAMAGED IN LEBANON

Rev. and Mrs. Gordon Johnston have returned to the United States. He reported to Dr. Jerald Johnson, executive secretary of the Department of World Missions, that church property in Sinel Fil has suffered severe damage. The property at Ashrafieh has sustained serious damage with 170 windows broken, although the building is still structurally sound. □

—NIS

## MOVING MINISTERS

EUGENE A. ANDERSON from Blytheville, Ark., to Hays, Kans.  
DALE T. BASS from evangelism to Syracuse, Ohio  
CRAIG A. BEX to Hickory Plains (Ward, Ark.)  
DAVID BLACK from Lamar, Mo., to Grinnell (Ia.) Bresee  
H. MALCOLM BURGESS from Montreal (Quebec, Canada) First to Cambridge (Ontario, Canada) Calvary  
CECIL BURNS from El Cajon, Calif., to Long Beach (Calif.) North  
THOMAS A. BURTON, JR., from Odessa (Tex.) First to Great Bend, Kans.  
WARREN H. CLASON from Lexington, Okla., to Dover, Okla.  
EARL D. COPSEY from Wauseon, Ohio, to Scottsboro, Ala.  
MAXWELL L. DOWNS from Perryville (Mo.) First to Charleston (S.C.) St. Andrews  
HAROLD EATON to Ripley, Ohio  
LEON FIGARD to Burnham, Pa.  
MIKE FORD to associate pastor, St. Louis Kirkwood  
LARRY W. FOX to Greenville, Ohio  
WARREN GIBBS from Madisonville, Ky., to Louisville (Ky.) Lynnhurst  
WILLIAM G. GRAHAM from Martins Ferry, Ohio, to Portage, Pa.  
GENE GRATE from Nazarene Theological Seminary, Kansas City, to Lodi, Mo.  
LONNIE HEIGHTON from Nazarene Theological Seminary, Kansas City, to Warrensburg, Mo.  
DALE A. HILL from Gladwin, Mich., to Fayette, Ohio  
CHARLES C. HOWE from Lewistown, Ill., to Madisonville, Ky.  
GARTH HYDE from Lander, Wyo., to Missoula, Mont.  
GORDON INGLE to Chelsea, Okla.  
CHARLES S. JAMES from Hollydale (South Gate, Calif.) to Norco, Calif.  
DENNIS JOHNSON from Sacramento (Calif.) Trinity to Overland Park, Kans.  
HAROLD E. KEETON from Ripley, Ohio, to Follansbee (W.Va.) First  
FRED KELLNER from Brosely, Mo., to Salem, Mo.  
STEVEN LANGFORD from Millinocket, Me., to Hominy, Okla.  
BERNARD F. MILLER from Wapakoneta, Ohio, to Kenton, Ohio  
MAX D. MILLER from Auburn Road (Rochester, Mich.) to associate, Hazel Park, Mich.  
M. EUGENE MYERS from Ashley-Hudson, Ind., to associate, Fort Wayne (Ind.) Lake Ave.  
ROBERT D. NORFLEET from Hoopeson (Ill.) Westside to associate, Danville (Ill.) Northside  
RALPH PARROW from Lakeville (Otter Lake, Mich.) to Avoca (Yale, Mich.)  
JOSEPH E. POTTENGER from Portsmouth (Ohio) New Boston to Wabash, Ind.  
IRVEN PRESSLER from evangelism to Canaan Hill (Lawson, Mo.)  
DENNIS RIGGS to Dearborn (Mich.) First



December 28 was a special day at the Mena, Ark., church. Two ladies were honored for completing 50 years of service in the Mena church. Pictured (l. to r.) are: Mrs. Janet Stinson, pastor's wife; Mrs. Ollie Clift; Mrs. Ona Barron; and Pastor K. L. Stinson.

DONALD J. SCHLOUGH from Jacksonville (N.C.) Faith to Menomonee, Wis.  
MERVIN C. SMITH from Dille, W.Va., to Sistersville, W.Va.  
RICHARD A. SMITH, SR., from Wadsworth, Ohio, to evangelism  
LOUIS N. SPROSS from West Lafayette, Ind., to Rock Hill, N.Y.  
JAMES L. STEWART to Memphis (Tenn.) Frayer  
JOHN A. TIPTON to Shadyside, Ohio  
GEORGE E. WALL from Harmattan, Alta., Canada, to Pine Point, N.W.T., Canada  
KEITH WISEMAN from St. Louis Overland to Kansas City Grace

## RECOMMENDATION

REV. ODIS JAMES is a commissioned evangelist on the Missouri District, with 30 years of experience as an evangelistic pastor at St. Louis Southside Church. His slate is now in the process for the fall of 1976. I highly recommend him. He can be contacted through Box 527, Kansas City, Mo. 64141. His residence is in St. James, Mo.—*Arthur E. Mottram, district superintendent, Missouri District.*

MR. LEE EVERLETH is reentering the song evangelistic field. He is a member of the church at Marietta, Ohio, on the Central Ohio District. I am happy to recommend him. You may contact him at 103 Ellsworth Dr., Marietta, Ohio 45650.—*T. C. Sanders, Jr., district superintendent, Central Ohio District.*

## VITAL STATISTICS

### REV. RALPH EMERSON RICE DIES

Ralph Rice, born November 26, 1901, near Benton, Ill., died November 24, 1975, while vacationing in Florida. He was converted in his teens, and he eventually answered a call to preach. He was ordained at Chicago Central District Assembly September 4, 1926, by General Superintendent R. T. Williams.

He married Frances Ludlow in 1921. She deceased December 8, 1950. He married Helen Ludlow on December 22, 1951.

His ministry was varied. He was district secretary of the Chicago Central District for 22 years. Pastorates included: Roxanna, Ill.; Richland Center, Wis.; Jacksonville, Ill.; Milwaukee, Wis.; Chicago Heights, Ill.; Ottawa, Ill.; Peoria, Ill.; and Lansing, Ill. Rev. Rice also was an evangelist for 10 years.

Rev. Rice is survived by: wife, Helen, of Bourbonnais, Ill.; 2 daughters, Mrs. Naomi Thomas, Valparaiso, Ind., and Mrs. Beth Pennington, Morenci, Mich.; 4 brothers, Ernest, Martin, Gordon, Howard; 3 sisters, Lois Goessman, Norma Johnson, Laurel Crumrine; and 11 grandchildren. □

### DEATHS

MRS. NORETHA CARTER, 67, died Nov. 25 at Escondido, Calif. Funeral services were conducted by Rev. Charles S. Ashley. Surviving are her husband, Harvey; 3 sons, Verle, Gerald, and Ronald; 4 daughters, Joan Betts, Oveta Seely, Diane Horon, and Aline Ford; 17 grandchildren; and 1 great-grandchild.

J. D. COMFORT, 67, died Dec. 10 at Jackson, Miss. He pastored seven different churches in Mississippi. He is survived by his wife, three daughters, and one son.

TOREVA M. CRANDALL, 59, died Dec. 8 at Boise, Ida. Funeral services were conducted by Rev. Grady Cantrell and Rev. E. B. Hartley. She is survived by her husband, Floyd (Jim); daughter, Mrs. Marvin (Jeanie) Fulcher; two grandchildren; four brothers; three sisters; and her mother, Mrs. Charles Klundt.

REV. L. J. DUNHAM, 70, died Dec. 12 at Lewistown, Ill. Funeral services were conducted by Revs. Norman L. Chandler, F. H. Pounds, and Bud Raker. He is survived by his wife,



Ella Mae; 3 daughters, Mrs. Laverne Parsons, Mrs. Lolita Kenagy, and Mrs. Lorella Grebner; his father, Ernest Dunham; 2 sisters; 11 grandchildren; and 9 great-grandchildren. A minister for 45 years, he held pastorates in Pennsylvania, Missouri, Kentucky, Wisconsin, South Dakota, and Illinois. He also served in the evangelistic field for 7 years.

REV. JOSEPH E. KIEMEL, 86, died Aug. 27 at Gladstone, Ore. Funeral services were conducted by Rev. Robert H. Sutton, assisted by Rev. Bertrand F. Peterson. He is survived by his wife, Marguerite Etta. In the course of his ministry he served in 12 pastorates.

GENE LYNCH, 62, died Dec. 13 at Marietta, Ohio. Funeral services were conducted by Rev. Paul M. Berger and Rev. W. F. Miller.

GEORGE D. McDONALD, 76, died Aug. 20 at Seattle, Wash. Funeral services were conducted by Rev. M. Bert Daniels and Rev. Arthur E. Mottram. He is survived by his wife, Anna; 2 daughters, Mrs. Homer (Gayle) Powell, Mrs. Dallas (Georgene) Ortman; 3 stepchildren, Mr. Loren Aman, Mrs. Arthur (Arlene) Mottram, and Mrs. V. W. (Elda) Vandermate; 20 grandchildren; and 11 great-grandchildren. He served the church as pastor in North and South Dakota and Minnesota, before serving as district superintendent of North Carolina. In his later years, he was a member of the Biltmore Church in Phoenix, Ariz.

FLOYD T. REYNOLDS, 61, died Nov. 27 at Wilmington, Del. Funeral services were conducted by Rev. Loren Gould and Rev. David Wells. He is survived by his wife, Esther; two daughters, Mrs. David (Carolyn) Wells and Rosalyn; his father, Mark Reynolds, two brothers; one sister; and three grandchildren.

SHERMAN ROSE, 82, died Dec. 14 at Camden, Tenn. Funeral services were conducted by Rev. Raymond Jones. Surviving are four sons, Rev. J. B., Edward, Earlie, and Herbert; two daughters, Mrs. John White and Mrs. Charles Brown.

TEKLA STROMBERG, 89, died Dec. 6 at Dover, N.J. She is survived by 4 children, 9 grandchildren, and 13 great-grandchildren. She was a charter member of Dover Church of the Nazarene.

#### BIRTHS

to R. DALE AND BRENDA (DYKE) BARNETT, Jacksonville, Fla., a girl, Rona Dale, Dec. 22

to MERYLE AND DONNA (OARD) BROWN, Cedar Rapids, Ia., a girl, Shonna Michelle, Dec. 18

to THOMAS E. AND SHIRLEY (MAHONEY) COOPER, Arlington, Va., a girl, Heather Ann, Jan. 1

to LT. JOHN AND SHERRIE (FOSTER) DUNN, Oceanside, Calif., a boy, Chad William, Nov. 30

to REV. LEE AND JANET (FIGARO) ELLINGSOHN, Metairie, La., a boy, Robert Lee, Jr., Dec. 19

to REV. AND MRS. KENNETH J. FIELDS, Kinsley, Kans., a girl, Jennifer Ann, Dec. 27

to REV. AND MRS. WILLIAM A. LEWIS, Seneca Falls, N.Y., a girl, Heather Renee, Dec. 9

to REV. DAVID AND MARGARET (DARLING) SORREL, Eau Claire, Wis., a girl, Elizabeth Anne, Nov. 28

to LARRY E. AND LINDA (QUICK) THOMPSON, Louisville, Ky., a boy, Laramie Christian, Dec. 20

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# NEWS OF RELIGION

**CHINESE COMMUNISTS EFFECTIVELY STAMPED OUT RELIGION, REPORTER OBSERVES.** Only three Chinese people regularly attend the Sunday morning service of the only Protestant church among Peking's 8 million people, according to Forrest Boyd, who visited the church during his trip with President Ford to China.

Boyd, who wrote of his experiences exclusively for the *National Courier*, said three Chinese ministers rotate in taking charge of the service for the three Chinese believers. A handful of foreigners serving in embassies and liaison offices also attend, including Ambassador George Bush, head of the American office, and his family.

Chinese young people are not taught religion before age 18, Boyd wrote in the December 26 issue of the new paper, which is published weekly by Logos International Fellowship, Inc. The reason is that Chinese leaders feel children are not old enough to decide for themselves whether to believe or not to believe.

The Sunday services in Peking do not include a sermon, just hymns, Boyd reported. The reason is that the pastors do not want to impose one person's will upon the mind of another.

"It's impossible for an outsider to gauge the size and vitality of the church in China in a short time," Boyd reported. "The odds against it are great." □

**THE CAMPUS: "TREMENDOUS APATHY," YET A "CHRISTIAN IMPACT."** The Christian impact is increasing on college campuses across the U.S., but at the same time a mood of "tremendous apathy" has hit college students, according to a Campus Crusade representative.

Josh McDowell, traveling representative of Campus Crusade for Christ and popular speaker on the collegiate circuit, has appeared before more than 150,000 college students since September in packed auditoriums.

He gave credit for the heavy turnout and positive response to increased prayer and teamwork on the part of campus Christians.

"The prayer support among the various Christian groups has been phenomenal," said Mr. McDowell in a report to Campus Crusade International headquarters in San Bernardino, Calif.

Despite the large turnouts at the Christian rallies, Mr. McDowell noted an overall sense of apathy among college students. He said, "Right now on the university campus it's more difficult to get people out than at any other time in the last 10 years." □

**EVERY FIVE HOURS A CHURCH FIRE; LOSSES AVERAGE \$30 MILLION A YEAR.** Every five hours, on the average, a church, synagogue, or other religious building in the United States is destroyed by fire. One is damaged in the same period.

According to the chairman of the Religious Leaders Conference of the National Safety Council, fire is "by far one of the chief safety problems of churches throughout our land." Rev. David Works says losses in church fires average \$30 million each year.

The best protection, according to the council, is a sprinkler system, although cost may preclude it. A cheaper compromise is a sprinkler system in areas of high fire-frequency, such as the basement or storage area.

Second-best protection is a quick-detection alarm system that rings outside bells as well as directly notifies the fire department of fire.

Mr. Works believes fire safety "must undergo a new priority rating, since the church, being unoccupied for long periods, is so vulnerable to both arsonists and to undetected fire." □



# the answer corner

Conducted by John A. Knight, Editor

■ **I have heard it said that Jesus died of asphyxia. John 19:30; Matthew 27:50; Mark 15:37; and Luke 23:46 do not so indicate. Are there biblical grounds for this claim?**

As you have observed, the scriptures cited make no such reference. The claim is based more on extrabiblical inferences than on biblical assertions.

Crucifixion was normally a slow form of death. Sometimes the malefactors were on the cross for 36 hours or longer. Some have thought that in such cases the body could become so positioned or affected as to cut off the supply of breath, bringing death finally by asphyxia.

However, Jesus' death occurred within a few hours after the Crucifixion itself. In view of the fact that Jesus was in the prime of manhood, this was as unexpected as it is significant.

All three of the Synoptic Gospels state that Jesus died with a loud cry

on His lips. It may not be helpful to speculate on the physical causes or antecedents of our Lord's death. But it is frequently said that the loud cry suggests that Jesus died of a ruptured heart as a result of the intense mental agony of bearing the sin of the world. This would help account for the effusion of blood and water which flowed from His side.

John indicates that Jesus' last cry was one of triumph: "It is finished." The implication is that Jesus died of His own sovereign will. He laid down His life of himself.

Interpreters in the history of thought have so understood it. Bernard wrote: "Who is He who thus easily falls asleep when He wills? To

die is indeed great weakness, but to die thus is immeasurable power. Truly the weakness of God is stronger than men." Augustine concurred: "He gave up His life *because* He willed it, *when* He willed it, and *as* He willed it."

Actually, Mark 15:37 and Luke 23:46 are rendered incorrectly by "gave up the ghost." The word used (*exepneusen*) is different from the one given in Matthew 27:50 and John 19:30. It should be translated simply, He "breathed his last" or "expired." However, Luke does have an equivalent expression, "Father, into thy hands I commend my spirit."

Of no other person in the Scriptures is it said, "He dismissed his spirit" or "delivered up his spirit." □

■ **Please explain Hebrews 4:9-10. What is the rest spoken of?**

Though this rest may be a prophecy of the life to come, the meaning of the passage is taken away if we assume that it refers to some future state—that is, to rest after the sorrows of this life are over. There is such a rest, but this is not what is being taught here.

Faith, not death, is the door to participation in Christ's rest. The writer of Hebrews is trying to show the superiority of Christ over Moses, and Christianity over Judaism. The old Law promised a rest but could not deliver.

Years after the Hebrews had entered into possession of the Promised Land

under Joshua, they had not yet entered into rest (verse 8). Thus the rest promised was not the land of Canaan. Their fathers did not even enter into the land because of "unbelief," or lack of obedience to God's Word (verse 6).

The rest spoken of is the rest of God, a Sabbath-rest, to be enjoyed by the Christian. We are told in 4:10, "For he that is entered into his rest, he also hath ceased from his *own* works, as God did from his."

"My rest" (v. 11) is the rest of the Father in the Son, and of the Son in the Father—still communion, and a pattern for our lives to be realized in

Christ. Rest is the stillness and the secret of God's tranquility.

The New Testament teaches that we are to be like Christ—know His rest. We can enjoy the peace of a fixed nature which knows one object alone; namely, loving God with all one's heart, soul, mind, and strength. It is rest from guilt, from self-righteous striving, from the disturbance of a selfish will, from the struggle with sin, from anxious fears—rest amidst life's burdens. The conditions for this rest are absolute trust and continuous obedience. □

■ **Is this saying in the Scriptures: "Eat, drink, and be merry, for tomorrow ye shall die"? I have not been able to find it. If it is, how are we to interpret it?**

Something close to the sentence is in the Bible. See Ecclesiastes 8:15; Isaiah 22:13; and Luke 12:19.

The proper interpretation, like any passage of scripture, arises in part out of its context. The setting and intent of the words must be known to understand it rightly. To take any biblical verse away from its context is to wrest the Scriptures, to do violence to its meaning, and to discredit the God who inspired it. For this reason it is often said, "A text without a context is a pretext."

The "preacher" in Ecclesiastes is stating that apart from God and ultimate values there is nothing left but a materialistic interpretation of

life. If these do not exist, then there is "no better thing under the sun than to eat, and to drink, and to be merry" (8:15).

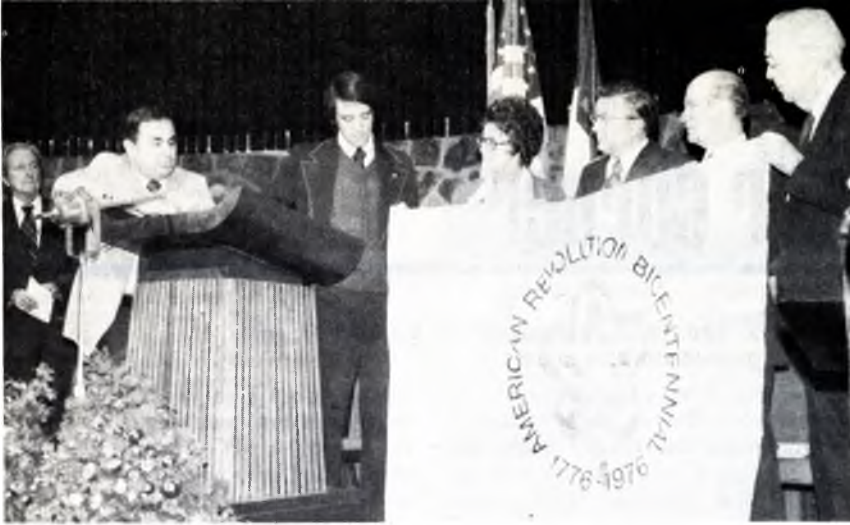
Isaiah uses the saying in his warning to Israel. "When God calls for a fast, you stage a feast," he says. Some disregarded his message and flippantly remarked, "Let us eat and drink; for tomorrow we shall die" (Isaiah 22:13).

This attitude the prophet condemned. He came close to viewing it as the sin against the Holy Spirit: "Surely this *iniquity* shall not be purged from you till ye die" (v. 14). Certainly this spirit is in danger of passing beyond the bounds of divine forgiveness.

In the parable of the rich fool, Jesus quotes the farmer who, because of covetousness, placed intrinsic value on material goods. Planning to expand his barns to house the increasingly hoarded fruit of his labor, the man said, "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (Luke 12:19).

God labelled one who takes such an attitude a "fool"—"So is he that layeth up treasure for himself, and is not rich toward God" (Luke 8:21). The point of Jesus' teaching was to show the fallacy of such a hedonistic philosophy, and to encourage men to lay up treasure—in heaven. □





## NAZARENE BIBLE COLLEGE A CENTENNIAL-BICENTENNIAL COLLEGE

On December 19, Nazarene Bible College in Colorado Springs was designated as an official Bicentennial college by Joe Albi, the regional director from the American Revolution Bicentennial Administration.

The State of Colorado Centennial Office was represented by Bud Harris from Pueblo. Broun Mayall represented the City of Colorado Springs Pikes Peak or Bust Centennial Celebration. The ARBA certificate was presented to Dr. L. S. Oliver, president, and the ARBA flag to Professor Janet Williams, general chairperson of the Bicentennial Committee for NBC.

Greetings for the effort of the college during the Bicentennial celebration were read from President Gerald Ford, Governor Richard Lamm, and United States Senator Floyd Haskell.

An original manuscript, written by Edward Neuenschwander, entitled Exodus II, was read by Dr. Audrey Williamson, Prof. Richard Spindle, and Prof. Dwight Neuenschwander. It was an analogy that portrayed the Pilgrims' journey to America by using biblical terminology similar to the description of the children of Israel leaving Egypt for Canaan.

The college also received an endorsement as a participant in the Centennial celebration of the state of Colorado and the city of Colorado Springs.

The Centennial-Bicentennial activities began in September with an American heritage fine arts program at the annual student-faculty reception. A miniature old-fashioned brush arbor was built by the students for the October revival with General Superintendent Edward Lawlor.

In November, a number of famous prints by American artists were purchased, framed, and displayed on the second floor of the library. The Sigma chapter of the Women's Organization of NBC and the student body council co-sponsored a social event, "200 American Christmases," that con-

cluded with caroling by the audience.

"In God We Trust" was the emphasis of the January panel discussion that had three distinguished persons as speakers: Dr. Lawrence Lecour; Capt. Robert Ehrhart, professor at the United States Air Force Academy; and attorney Shepard Kole, who represented the Amish people in their case against the social security tax. Professor Charles Baldwin was the moderator.

The March 11-14 activities will follow the thematic requirements for the Bicentennial celebration. A display in the Student Union will be the Heritage theme, chaired by Prof. Richard Spindle, in which the Colorado Centennial celebration will be depicted by a multimedia presentation of early Colorado churches and preachers.

The Festival theme, "The Strength of America in an Art Forms Production," will be a life-size scrim presen-

tation with lights and sound of the music, literature, and art of America. Chaired by Dr. Audrey Williamson, it will be performed for the college and the city four different times.

The Horizon project will include a display of the architecture of historic American churches in print and by media pictures. It will also project the effort of the college to build a resource section on church architecture in the college library in the years ahead. Prof. Roger M. Williams is chairperson for this project.

President and Mrs. L. S. Oliver will unveil a display of the early days of Nazarene Bible College. Prof. Willis Baldrige will conduct an open-air concert, "The Heart of America," at the Bell Tower before the Festival production. Drum and bugle corps and color guards from three nearby military bases will participate before the performances.

Other activities in the ensuing months include the observation of a day of prayer, a day of witness, and a day of celebration under the direction of Chaplain G. B. Williamson. There are plans for a freshman essay contest using the theme of the January panel, a puppet drama of the rides of Paul Revere and William Dawes, and an old-fashioned American picnic.

The celebration will be culminated in September with a Centennial-Bicentennial Needlework Fair, in which the women at NBC will display their accomplishments.

Director Joe Albi said that as far as he could ascertain, Nazarene Bible College is the first Bible college to achieve the Bicentennial designation from ARBA. □



Pictured are students representing various world areas and cultures at Nazarene Bible College: (first row, l. to r.) Ismael and Carmen Perez of Puerto Rico; David and Gil Fraser of Scotland; Jose Martinez and Carmen Martinez of Puerto Rico; Pauline and Robert Doxtater, Alaskan Indian; (second row) Tony and Demoriel Whittall of Rhodesia; Ilonia Kammerer of Czechoslovakia; Abraham Santa of Puerto Rico; Mrs. L. S. Oliver, sponsor; Cicely and Peter Campbell of Rhodesia; (third row) Clifton Collymore of Guyana; Elias Issa of Syria; Carlos Espinosa of Mexico; Wilbur Solomon of Guyana; and Katrina Hushman, American Indian.



## "Showers of Blessing"

### PROGRAM SCHEDULE

By Dr. Ted E. Martin



**"LIFE BEGINS WITH GOD"**

February 1

**"A DAY FOR OUR SOULS"**

February 8



On December 21, 1975, in the sanctuary of Walla Walla, Wash., First Church, Rev. and Mrs. T. O. Weatherby renewed the wedding vows they took 50 years ago. Pastor Milton Harrington officiated. Rev. Gordon Belzer gave the invocation, and Rev. Harold Paul prayed the prayer of blessing. A reception was hosted by their children, Mrs. Paul (Joyce) Loeber of Connell, Wash.; Ivan R. Weatherby and Aaron L. Weatherby of Pasadena, Calif., in the church multipurpose room. Rev. Weatherby is associate pastor of First Church. He entered the ministry in 1929 after farming for three years following his marriage to Catherine E. Buck. His retirement from pastoral duties was in 1973. Mrs. Weatherby entered the field of nursing in 1959 and is still working at that profession in the Milton-Freewater Health Care Center. The couple have four granddaughters and two great-granddaughters. Mr. Weatherby's father and mother and Mrs. Weatherby's mother were present for the occasion. There were five generations present from both sides of the family.

## NEWS OF REVIVAL

Pastor Eugene T. Brantly reports Evangelist Charlie McDonald's preaching was blessed of God during a recent revival at Phoenix Emmanuel Church. Attendance was outstanding, and the altar was repeatedly filled with seekers. □

Recently Evangelist Floyd P. Smith held a week of revival campaign at West Anaheim, Calif., church. Pastor Elmer Sabisch reports some were saved, and a number of new people were also sanctified. "The results are still being seen and will be for eternity." □



Dayton, Ky., First Church had a mortgage burning on December 7. Pictured (l. to r.) are: Dr. John W. May, district superintendent; Mrs. Palmer, Judy Davidson, Elenor Evans, Mary Davidson, Doloris Clifton, Patty Palmer, Bertina Landrum, Walter Glover, Everett Dunn; (front) Pastor Bob Palmer, Mrs. Emma House (seated) age 87—who gave the church a \$10,000 gift, and Lloyd Webb. The church was organized in 1940.

## He is Lord

### Easter Drama NEW!

#### Easter—The Beginning

By Nancy Matthews. A stirring presentation in a modern-day setting emphasizing the relationship between Christ's resurrection and His second coming. Uses five characters and an unseen announcer. Approximately 40 minutes. Seven copies required.

ME-19 75c

### Easter Services NEW!

#### Four Services for Easter

Compiled by Grace Ramquist. Delightful special-day materials involving small casts, music, narration, scripture, and pantomime. Titles: "Life for Barabbas," "Toward the Dawning of a New Day," "To Set a Captive Free," and "The Life of Christ."

ME-20 75c

### Easter Cantata NEW!

#### Can It Be?

Written by Larry Mayfield in contemporary style. A combination of solos, narrative, dramatic choral speech, and personal testimonies to depict the predicament of humanity and point to the risen Christ as our Solution. Performance time, approximately 55 minutes.

MB-387 Choral Book \$2.95

L-7120 Stereo Album 5.98

L-7120C Book/Album Combination 7.95

MU-7120 ACCOMPANIMENT TAPE (7" reel) 35.00

MU-7120C ACCOMPANIMENT TAPE (Cassette) 25.00

MU-551 SERVICE FOLDER Package of 100/3.50

### Easter Programs NEW!

#### Program Builder #14

Save hours of searching for materials and planning a well-rounded Easter program. Offers an excellent variety of music and graded program materials for kindergarten through young adult with no duplications of previous Builders.

ME-114 75c

FOR THE COMPLETE LINE of Easter material, see the Lillenas Easter brochure sent to all churches or send for a free personal copy.

Examination copies available to any program director or choir leader upon request.

Order AT ONCE and allow ample time for rehearsals.







**"BY ALL MEANS...  
SAVE SOME"**

## **The Power of Prayer and Fasting**

**T**HERE WERE TWO groups meeting that Friday morning. The group of which I was a member was sitting around a kitchen table drinking beer, after a night spent in drinking. The other one knelt around the altar at the West Side Church of the Nazarene, calling on God at the prayer and fasting service.

My mother always attended these services, but was absent because of illness. She was on her knees praying at home. I had been on the list of prayer requests many times. In spite of the absence of my mother, the group remembered me in prayer that morning.

I was no wayward youngster, but a man of 33 years of age. Almost half of my life had been spent with a drinking problem. About this time the group I was with turned the conversation to the subject of how to get off the merry-go-round of the drink habit.

One person mentioned having the doctor put you in the hospital to dry out; another, to take the cure; another, to kick the habit cold turkey. A thought came to my mind so swiftly that I spoke out without even realizing what I was going to say. "I have never tried religion; that is, my mother's kind."

After the statement was made, the conviction became so great that I rose to my feet, explaining that was what I intended to do *now*. Not knowing the power of the Spirit as He dealt with me, members of the group said I would never make it.

I phoned my sister to come and take me to her pastor. I wanted to be saved **NOW**! God, knowing my heart, was working it all out. We went to the parsonage and knelt

and called on God, who never despises the contrite heart.

Peace came, the burden was lifted. I felt the joy of sins forgiven. I was a new creature in Christ Jesus. I knew the power of redeeming love. All desire for sinful habits and living was gone.

I joined the church. Before long I was elected to the church board; a little later I was elected Sunday school superintendent. For many years I drove a Sunday school bus.

As I came to retirement age, our plans were to take an extensive, leisurely vacation with some fishing and other occasional trips. But God had other plans. At retirement from secular work, a ministry rapidly developed in the Home Department.

There is a harvest of souls to be gathered from those in the eleventh hour of life. They are the residents of the nursing homes, shelter-care homes, hospitals, and those confined in their own homes. God is opening many doors, giving opportunities to reach them.

After five years in personal evangelism, through visitation, we are making an average of 60 visits weekly. Many on whom we call are unsaved. To them we present the glorious gospel of Christ. To the Christians we bring encouragement, strengthening them while awaiting that blessed hope and glorious appearing of our Lord and Saviour Jesus Christ.

It all came about because earnest Christians were faithful to pray and fast. □

—GLEN BUCKMASTER  
*Decatur, Ill.*



### SUPERINTENDENTS DISCUSS MINISTERS' COMPENSATION

On January 8, an annual breakfast during the Superintendents' and Leaders' Conference was held. This meeting of superintendents elected or appointed during the previous year was sponsored by the Department of Pensions.

Dr. Edward Lawlor, general superintendent sponsor, and Dean Wessels, executive secretary of the department, were both on hand.

Discussion centered around compensation, "Basic" Pension, Social Security, and fringe benefits for the Nazarene minister.

Superintendents present were Rev. Paul Benefiel, Los Angeles; Rev. D. E. Clay, North Central Ohio; Rev. Harold Graves, San Antonio; Rev. Talmadge Johnson, Mississippi; Dr. John May, Kentucky; Rev. Robert Scott, Southern California; Rev. Bill Sulli-

van, North Carolina; and Rev. William Taylor, New England. □

### UP-TO-THE-MINUTE CHURCH NEWS AVAILABLE

Nazarene Communications has provided up-to-the-minute news for the price of a phone call. A special line has been installed, and by dialing 1-816-333-8270, anyone can hear a three-minute summary of late happenings around the church.

T. E. Martin, director of news and information, said the service provides a fast and reliable source for pastors and church people to learn what is going on and for confirming or correcting rumors. □

—NIS

### JOHNSON REPORTS RAPID GROWTH IN MISSION AREAS

Dr. Jerald Johnson, executive secretary of the Department of World Missions reported to the department that there are now a total of 516 missionaries active on 79 districts and pioneer areas in 50 countries, representing 56 fields.

Membership on these fields for the last quadrennium, 1972-76, has increased more than 33 percent and now totals 130,892. Giving in the same period has increased more than 100 percent.

Dr. Honorato Reza, executive director of the Latin Language Publications Division, gave a report on Cuba, where the work continues under considerable difficulty. There are 317 full members and 110 probationary members. Sunday school enrollment in Cuba is 452. These figures represent growth since 1960, when political changes in Cuba took a heavy toll of church attendants. □



—NIS

### NO PARCELS TO DOMINICAN REPUBLIC

Please do not send used clothing, Sunday school supplies, toys, new items, or any other kind of parcels to the missionaries in the Dominican Republic.

Duty is exorbitantly high and is charged on every item sent. Recently the Bustles had to refuse a parcel because the charges were greater than the contents were worth. □

### CHILD AND FAMILY SERVICE ACT

Reports have been circulated that a bill is before the United States Congress known as the Child and Family Service Act which, if passed, would take the responsibility of parents to raise their children and give it to the government.

World Religious News, in a recent release, quoted Congressman Richard F. Vander Veen of Grand Rapids, Mich., as saying that no such bill is before the Congress. Mimeographed information which is not accurate has been widely circulated.

Dr. B. Edgar Johnson, general secretary of the church, points out that "there can be a variety of remarks and allegations inserted in the *Congressional Record*. Opposition charges may be quite exaggerated and inaccurate. The detailed answers by persons supporting the idea may be equally inaccurate and exaggerated. Final decision for support or opposition has to come from the careful weighing of the actual legislation in the light of evidence in debate submitted by both 'pro' and 'foe' of the bill." He suggests that when and if such legislation is presented, that would be the time to protest. □

—NIS

### LONG-TIME DEPARTMENT MEMBER HONORED

Dr. Robert Mangum, chairman of the Department of World Missions, was honored for his 28 years as a member of the General Board, 24 of which he has been a member of the Department of World Missions. Dr. Mangum in response expressed his joy at the opportunity of serving the church for this record tenure. □



—NIS

### ANNOUNCEMENT CORRECTION

Christian Holiness Association National Convention will convene in **ROCHESTER, N.Y.**, for its one hundred eighth annual convention, April 20-22, 1976. The Church of the Nazarene may send 50 official representatives to that convention.

I am authorized to issue a call for volunteer ministers and laymen at large who wish to be delegates for the church to this convention and attend without expense to the General Board.

If you are interested, please submit your name, address, and the local church of which you are a member to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131. From the names submitted, the delegate committee will select and notify our delegation on or about March 15.

**B. EDGAR JOHNSON**  
General Secretary



**'76**  
**SUBSCRIPTION**  
**CAMPAIGN**

## DISTRICT CAMPAIGN SCHEDULE

### FEBRUARY

Alaska  
Canada Central  
Canada West  
(Central) Florida  
Central Ohio  
Dallas  
Houston  
Indianapolis  
Kansas  
Kansas City  
Louisiana  
Minnesota  
Mississippi  
North Florida  
Northeast Oklahoma  
Northeastern Indiana  
Northern California  
Northwest Indiana  
Northwestern Illinois  
Northwestern Ohio  
Rocky Mountain  
Sacramento  
San Antonio  
Southeast Oklahoma  
Southern Florida  
Southwest Oklahoma  
Southwestern Ohio  
Upstate New York  
Washington Pacific  
West Texas  
West Virginia

### MARCH

Alabama  
Central California  
Chicago Central  
Colorado  
Dakota  
East Tennessee  
Eastern Kentucky  
Kentucky  
New York  
North Carolina  
South Carolina  
Southwest Indiana  
Tennessee  
Virginia  
Wisconsin

### APRIL

Eastern Michigan  
Iowa  
Missouri  
Nevada-Utah  
New Mexico  
North Arkansas  
Northwest Oklahoma  
South Arkansas

### MAY

Southern California

### SEPTEMBER

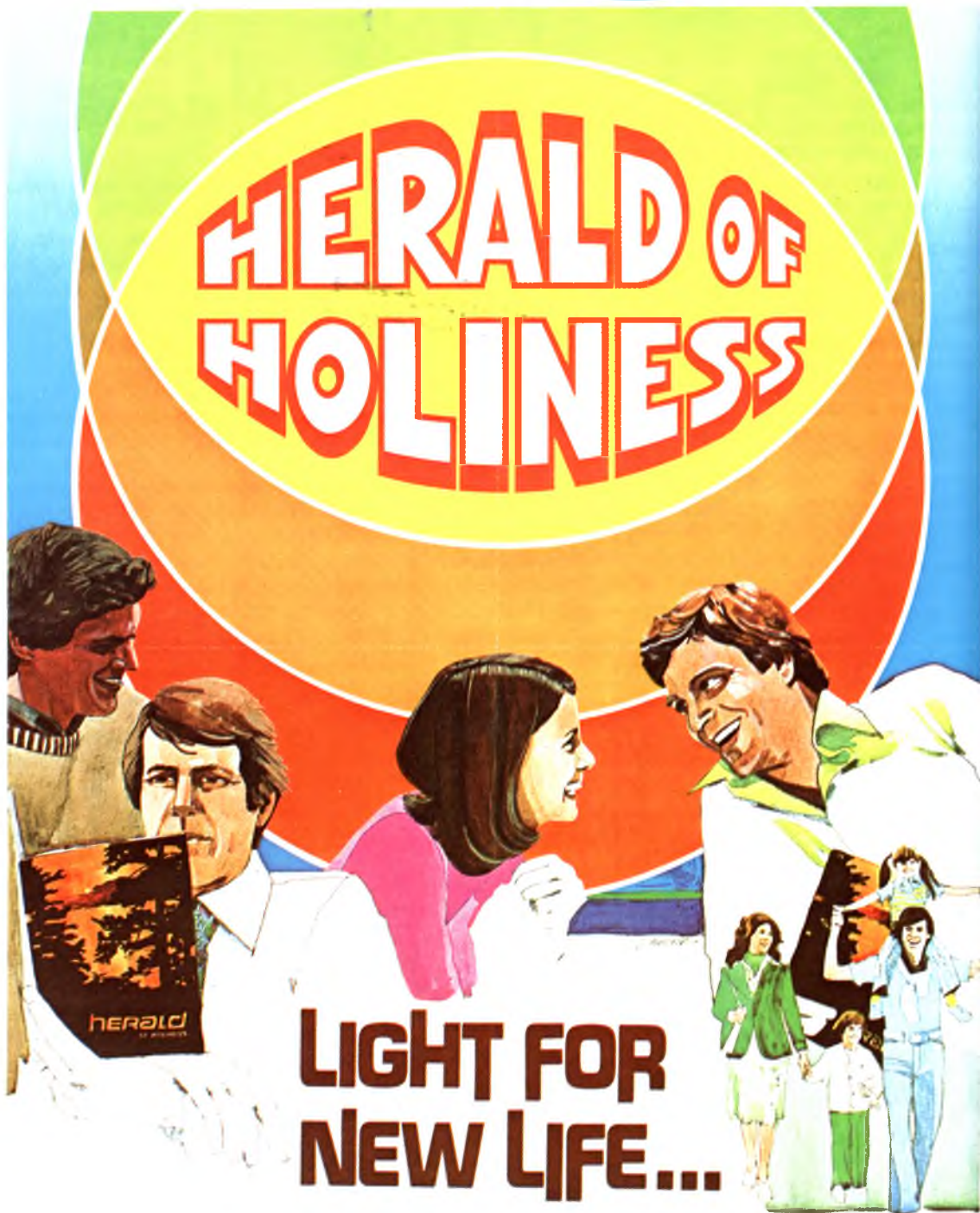
Nebraska  
New England

### OCTOBER

Akron  
Arizona  
Canada Atlantic  
Idaho-Oregon  
Illinois  
Joplin  
Maine  
Michigan  
North Central Ohio  
Northwest  
Oregon Pacific  
Philadelphia  
Washington

### NOVEMBER

Canada Pacific  
Georgia  
Hawaii  
Los Angeles  
Pittsburgh



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